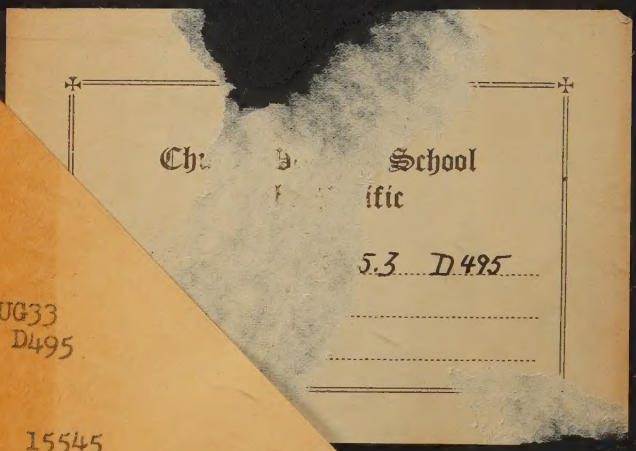
The Ordinary of the Mass

REV. A. DEVINE



UG33
D495

15545

Library of the
Church Divinity School
of the Pacific

THE ORDINARY OF THE MASS

Nihil Obstat.

JOSEPH SMITH, C.P.,
Censor Deputatus.

Imprimatur.

GULIELMUS PRÆPOSITUS JOHNSON,
Vicarius Generalis.

Westmonasterii,
Die 24 *Oct.*, 1905.

THE ORDINARY OF THE MASS

Historically, Liturgically, and Exegetically Explained

REV. ARTHUR DEVINE
Passionist
AUTHOR OF 'THE CREED EXPLAINED,' 'THE COMMANDMENTS EXPLAINED,' 'THE SACRAMENTS EXPLAINED,' 'CONVENT LIFE,' ETC.

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

GRADUATE THEOLOGICAL UNION LIBRARY 1962

BENZIGER BROTHERS
NEW YORK, CINCINNATI, CHICAGO
1906

BX
2230
D48
1906

UG33
D495

PREFACE

THE Sacrifice of the Mass is the Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead. It is one and the same sacrifice as that of the Cross, as in it the Body and Blood of Jesus Christ are offered to God, to give Him supreme honour and glory, to thank Him for all His benefits, to obtain pardon for our sins, and to obtain all other graces and blessings. There are many ways of hearing Mass given by spiritual writers and contained in our manuals of devotion; of these, one may be singled out as the most instructive, the most devotional, and the most profitable, and that is to follow the Ordinary of the Mass, to say the prayers with the priest, and to meditate on the mysteries signified by the ceremonies and rites prescribed for the celebration of Mass.

To do this well it is necessary to be instructed in these prayers and ceremonies, and for this purpose the explanations contained in this book have been undertaken, and are now published. The object of the work may therefore be said to be to promote and renew the faith in and the devotion of the faithful to the Holy

15545

Sacrifice of the Mass by the explanation of its prayers and ceremonies.

The plan adopted for the work is simple and clear: (1) The text of the Ordinary of the Mass is given in Latin and English. (2) Explanatory notes are subjoined, divided into historical, liturgical, and exegetical; and no one need suppose that these terms imply that the work is either learned or critical, and this the reader will soon perceive. The term *exegetical* was selected for the purpose of including under one heading both the literal and mystical sense of the prayers and ceremonies. (3) After treating of the Ordinary of the Mass, four sections are devoted to the explanation of the prayers and the principal ceremonies peculiar to Solemn High Mass. (4) A final chapter is given in explanation of the ceremonies prescribed for Exposition and Benediction of the Blessed Sacrament.

Considering the great number of laws and prescriptions which regulate the sacred liturgy, and the vast field of subjects that had to be dealt with, it can easily be understood that selections of the more important matters had to be made, and of those only which were considered the most profitable for the edification of the people. It was necessary to keep in mind during the writing of the work those things that are best calculated for useful instruction and to nourish and increase devotion; and it was also necessary to observe measure, moderation, and judgment in dealing with the various points selected, keeping in view the fact that a spirit of faith and piety should be founded on solid instruction.

The Church speaks to her children not only by her authoritative decrees and dogmatical definitions, but

also by her rites and ceremonies, in which the wisdom and piety of the early Fathers are embodied with the teachings of faith. These may be said to be the voice and language of the Church in every age from the foundation of Christianity.

Because the prayers and ceremonies of the Holy Sacrifice of the Mass are the source of much useful instruction, both theoretical and practical, all priests regard it as a duty of love and of their pastoral office to interest their flocks in the Sacred Liturgy, and to make them esteem its doctrine and its moral lessons.

The symbolism of the sacred rites and the doctrine of the holy formulas are calculated to nourish spiritually the souls of the faithful with the hidden manna contained in their language and in the mysteries which they signify. When these are well understood attendance at the Holy Sacrifice can never be without good practical results, faith will be more lively, prayer more fervent, and the supernatural life revived and increased in the souls of the faithful. No one can say what a loss it is to many holy souls who hear Mass daily to be left in ignorance of the meaning of the liturgical rites and unacquainted with the beautiful prayers of the Ordinary of the Mass.

There are already many books available in the English language which contain full instructions on the Mass and on Holy Communion, as may be seen by the numerous extracts and references given in this volume; but as our works on theology are still more numerous, and new ones are being published year by year, an excuse or apology need not be given, and will not, I think, be expected, for the publication of one more book having for its object the instruction of the

faithful in the various parts and ceremonies of the Holy Sacrifice, and the promotion of devotion to the great Mystery which is the centre of Catholic worship and of Catholic piety.

ARTHUR DEVINE, *Passionist.*

ST. JOSEPH'S RETREAT,
HIGHGATE HILL, LONDON, N.
Feast of the Holy Name of Jesus, 1906.

CONTENTS

CHAPTER		PAGE
I.	THE SACERDOTAL VESTMENTS	1
II.	THE PSALM 'JUDICA ME, DEUS' AND 'CONFITEOR'	30
III.	THE 'INTROIT,' 'KYRIE ELEISON,' AND 'GLORIA IN EXCELSIS'	46
IV.	THE COLLECTS, EPISTLE, GRADUAL, AND GOSPEL TO THE OFFERTORY	58
V.	FROM THE OFFERTORY TO THE CANON OF THE MASS	80
VI.	FROM THE BEGINNING OF THE CANON TO THE CONSECRATION	103
VII.	THE CONSECRATION	124
VIII.	FROM THE CONSECRATION TO THE END OF THE CANON	143
IX.	FROM THE 'PATER NOSTER' TO THE PRIEST'S COMMUNION	171
X.	THE HOLY COMMUNION	197
XI.	FROM THE COMMUNION TO THE END OF MASS	216

CHAPTER PAGE

XII. CEREMONIES AND PRAYERS OF SOLEMN HIGH MASS 243

SECTION I. THE USE OF CANDLES AND LIGHTS - 244

,, II. THE SPRINKLING OF THE HOLY WATER 252

,, III. THE USE OF INCENSE - 262

,, IV. LITURGICAL CHANTS AND SACRED MUSIC - - - - 277

XIII. EXPOSITION AND BENEDICTION OF THE BLESSED SACRAMENT - - - - - 294

INDEX - - - - - - 312

THE ORDINARY OF THE MASS

CHAPTER I.

THE SACERDOTAL VESTMENTS

BEFORE explaining the Ordinary of the Mass, it will be useful to give a short account of the sacerdotal vestments, their origin, use, and meaning. In this I may follow the plan adopted throughout the present work, and give the explanatory notes under the three headings—historical, liturgical, and exegetical.

In the Old Law God gave clear instructions for the vestments or garments of His ministers: 'Take unto thee Aaron, thy brother with his sons, from among the children of Israel, that they may minister to Me in the priest's office. And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty. And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated may minister to Me.

'And these shall be the vestments that they shall make: A rational and ephod, and tunic and a straight

linen garment, a mitre, and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto Me' (Exod. xxviii. 1, 2, 3, 4).

These are the commands of God given to Moses, and we may reasonably conclude from them the will of God with regard to the use of sacred vestments under the New Law. If the priests of the Old Law, by the command of God, had to wear special vestments in the discharge of the sacred functions, with how much greater reason should not the priests of the New Law make use in their offices, and especially when offering up the Holy Sacrifice of the Mass, of special vestments, considering that the sacrifices of the Old Law were only figures and types of the one sacrifice of the New Law, and received all their virtue and efficacy from the Holy Sacrifice of Calvary, of which the Mass is not only the representation, but one and the same sacrifice ?

Ecclesiastical writers tell us that nothing positive is known concerning the vestments worn by the Apostles and their priestly successors, in the performance of the Eucharistic Service, during the first days of the Christian dispensation. Many commentators suppose that the cloak or garment mentioned by St. Paul in his Second Epistle to Timothy, which he had left at Troas with Carpus, was a holy vestment, yet there is no direct authority for regarding this as anything more than a probability.

The Council of Trent, however, declares that the use of vestments in the Holy Church rests on 'Apostolic prescription and tradition'; but this, as Dr. Gihr says, 'is to be understood as follows: In the primitive ages of Christianity the apparel for Divine worship did not

differ from the clothing of ordinary life, but it was distinguished from profane clothing in being as rich and as beautiful as possible, and in being allowed to be worn only at the celebration of the Divine Mysteries. In the course of time, and gradually, the most complete and striking difference arose between the liturgical and civilian dress.' In a note the same author refers to the prohibition of Pope Stephen I. (A.D. 257) to wear Church apparel in civic life, and he adds that this was only a renewed inculcation of an ancient custom then overlooked by some ecclesiastics. He gives us the following further information in a quotation from a German author (Jakob, 'Die kunst im Dienste der Kirche,' p. 321):

'Neither in the East nor in the West did the liturgical vestment differ altogether from those used at that epoch in ordinary life; still less were they different from the patriarchal clothing as to form, as is indicated by the similarity of names. On the other hand, from all investigations, we are to draw a twofold conclusion. First, that not every garment, nor every change of form consequent upon the decay of discipline, was employed in the liturgy, but certain definite garments, appropriate to the holy functions and of a most befitting form, were selected. Secondly, that these garments served for Divine service alone, and were, therefore, richly decorated.'[1]

The sacerdotal vestments used for Mass are the following: Amice, Alb, Girdle, Maniple, Stole, and Chasuble. At High Mass, the deacon wears a Dalmatic and the sub-deacon a Tunicella, or Tunic; but on certain occasions, to be afterwards explained, they wear folded

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 268.

Chasubles. The celebrants for the Asperges and at other ecclesiastical functions outside Mass wear a Cope. I now proceed to the explanation of these several garments in the order in which they are here given.

Explanatory Notes.

I. Historical—1. *The Amice.*—The word 'amice' is derived from the Latin *amicire*, to put on a garment, or to cover. According to all authors, it was introduced as an ecclesiastical vestment in the eighth century to cover the neck, which until that period was usually bare.

In the tenth century it was sometimes called the 'Superhumerale,' which would imply that it belonged more to the shoulders than to the neck.

The Amice is a piece of fine linen in the form of an oblong, which the priest puts on first to cover the neck, and then to be spread over the shoulders under the Alb.

When a sub-deacon is ordained according to the Roman rite, the Bishop invests him with the Amice by drawing it up over his head. Formerly it was worn as a hood until the priest arrived at the altar, when it was lowered and thrown back over his shoulders. This custom is still retained by the Dominicans and Capuchins, as well as in some particular churches on the Continent.

The Amice should be made of pure fine linen, and should be shaped as an oblong, measuring 36 inches by 25 inches. It should have a small cross worked in the centre upon its upper edge, and strings sewn or fastened at each end, long enough to cross over the breast and encircle the body.

2. *The Alb.*—The name 'alb' is derived from the Latin word *albus*,[1] white.

In the first ages of Christianity, the Alb, then a garment worn in ordinary life, was adopted into the liturgical service, and mention is made of it in the fourth Synod of Carthage (A.D. 398). From the beginning down to the present time it has been a wide linen robe, reaching down to the feet and covering the whole body. It is used in the Greek as well as in the Latin Church, and has the same form and colour in both.

3. *The Girdle, or Cincture.*—The Girdle, or Cincture, a cord made of linen or wool, is fastened round the waist to confine the Alb and thereby to facilitate movement.

According to Dr. Rock, 'it is in more modern times only that the Girdle has been generally made like a cord; anciently it was flat and broad, and whilst it wore the appearance was indiscriminately denominated by the terms "belt" and "zone," as well as "girdle." It was not always white, but varied in its colours, and not infrequently was woven of gold, and richly decorated with embroidery, and studded with precious stones, as may be gathered from various authorities.'[2]

4. *The Maniple.*—The word 'maniple' is said to be derived from two Latin words *manus* and *pleo*, properly meaning 'a handful' or 'a bundle' (*ita* Dr. Gihr).

Originally the Maniple was a strip of linen suspended

[1] In ancient times it was the custom of the Christian Church to solemnize the holy rite of Baptism on Holy Saturday, when to each of the baptized was given a pure white robe to be worn during the eight following days. The Easter Week was called *Alba*, and the octave of Easter Day, when the baptized put off their white dresses, was called *Dominica in albis depositis*.

[2] 'Hierurgia,' chap. xii., part ii.

from the left arm like a napkin carried by waiters or attendants at table. It was used at first to wipe the perspiration from the face and brow occasioned by the heat of the weather or the fatigue or labours of the ministry, and for all the purposes of a modern pocket-handkerchief. Hence it was sometimes called *Sudarium*.

'After the Maniple had, in course of time, become too ornamental for the fulfilment of its first design, it was retained as a symbol of the sacred calling of the ministry; and, finally, towards the eighth century, it began to be made of the same material as the sacrificial vestments, and was numbered among them.

'By the ninth century deacons as well as priests had assumed the Maniple, but it was nigh upon the twelfth century before sub-deacons received it at their ordination as the sign of their office, and were appointed to use it afterwards, as an honourable badge of their ministerial office, at the solemn service of High Mass.

'Three Maniples, to be worn by the celebrant, deacon, and sub-deacon, must always be made to complete a full set of vestments. They should be decorated and formed like the stoles in every way but length; they must measure only 44 inches from end to end.

'The Pugin Maniple is but 40 inches, and is adopted by many priests in preference to that of longer dimensions; but the latter is considered to be the most correct by others who only favour the oldest examples.'[1]

5. *The Stole.*—The Stole during the first eight centuries was called *Orarium*, from the use it was applied to of wiping the face, according to the Latin *os*, 'a

[1] A. Dolby, 'Church Vestments,' pp. 93, 94.

face,' or *ora*, 'a border,' as Dr. Rock says; or the word may also have been derived from *orare*, 'to pray,' as it is a robe which the primitive Christians invariably wore during the time of public prayer, and with which the female portion of the congregation could veil their heads, according to the admonition of St. Paul (1 Cor. xi. 5).

Originally it was a piece of fine linen suspended from the left shoulder, and used to wipe the face and mouth. It was, therefore, employed at first to serve as a kind of handkerchief, and preceded the Maniple for this purpose. By degrees the Stole received a variety of ornaments, and at last became so rich and embellished as to render it too costly and unfit for its primitive purpose as a handkerchief. The Stole was then substituted for the *Orarium*, and it became transformed in precisely the same manner into an ornamental portion of the priestly vestments.

It was about the eighth century when the old Latin name *orarium* was exchanged for the word *stole*, which literally meant a cloak or mantle of any description.

Mention is made of the *Orarium* as a Church vestment for the first time about the middle of the fourth century in the Council of Laodicæa (A.D. 364), which prohibited its use to lectors and sub-deacons, and reserved it exclusively for deacons and priests.

By the beginning of the tenth century all deacons throughout the Christian world officiated at solemn High Mass clothed in a Dalmatic, with the Stole beneath it still worn on the left shoulder, but crossed over the body behind and before, to be attached under the right arm. At his ordination the Stole is put on the deacon, transversely as worn at Mass, as the badge of his office; and that it was regarded as such in early times is

attested by the ancient mosaic which adorns the tribune of the Church of St. Lawrence in Rome, to which Dr. Rock directs attention: 'In it the martyred Levite and St. Stephen are represented with strips of linen attached to, and flowing from, their left shoulders, a custom to which St. John Chrysostom so happily alludes when he mentions that the deacons, while ministering in their holy office during the tremendous sacrifice of Mass, appear to move and glide about like angels with their wings expanded.

'When the Stole became peculiar to the ministers of the altar it ceased to be made of linen, but was formed of the same materials as the Chasuble. As in the Latin, so in the Greek and Oriental Churches, the Stole is a very conspicuous ornament amongst the vestments peculiar to the higher ministers of the altar.

'When vesting themselves for Mass, the Bishop lets his Stole hang straight down from his neck on the right and left; the priest crosses it before his breast; and the deacon wears it resting on the left shoulder, transversely uniting itself like a belt under the right arm. The Stole may be seen on all the monumental effigies of Bishops, pontifically vested, in our old cathedrals; and it should be remarked that it is not crossed upon the breast, but always falls parallel, just as it is worn at the present day by prelates. It is usually fringed, but does not expand so much at its extremities as the modern Stole.'[1]

6. *The Chasuble.*—The following are the various names by which the principal sacrificial robe has been called since its origin:

Pænula, from the covering or cloak of that name in

[1] 'Hierurgia,' chap. xii., part ii.

use among the Romans when Christianity was in its infancy. *Planeta*, from a Greek word meaning 'to wander,' in allusion to its ample folds. *Chasuble*, from the Latin *casula*, meaning 'a little hut,' and applied to the garment from the figure being entirely enveloped by it, as in a house or dwelling.

The account given of the origin of the Chasuble by A. Dolby coincides in all particulars with that of Benedict XIV. and with that given by Dr. Rock:

'The Pænula was a garment of a simple circular shape, with a piece cut out of the centre to allow the head to pass through, and was made large enough to fall about in soft rich folds, while it nearly enveloped the person of the wearer. Its use in Rome succeeded that of the toga, and from its amplitude and encompassing form it was doubtless one of the most chaste and unassuming in appearance of the secular robes of the period. Hence we may understand why the early Christians adopted it as best fitting to be worn during the sacred offices, regarding it, at one and the same time, as symbolical in its roundness and fulness of the never-ending joys of the faithful followers of the Saviour and the plentitude of love of the Eternal Father.

'When the Chasuble was worn thus large, the deacon held up its side during the elevation and other solemn parts of the service, to relieve the arms of the celebrant; and thus an act which was at one time really one of necessity is now, owing to the curtailed dimensions of the vestment, practised as a mere symbol of old usage.

'From the earliest days of the Christian priesthood till now the Chasuble has been the especial robe given

to the servants of the Lord at their ordination. And no true Catholic priest, we are authorized to say, has ever yet dared to celebrate the Holy Mass divested of this garment. So far back as the year 606 we are informed from the life of St. Augustine, written by Gosselinus, that St. Augustine, the Apostle of England, at the ordination of his beloved scholar (St. Livinus) presented him with a tender pledge and memorial of his affection—viz., a purple Chasuble, a presage of his glorious martyrdom, bordered with gold and jewels, emblems of the saint's virtues.'[1]

The Chasuble retained its full amplitude for many centuries, because a sufficient number of attendants assisted the celebrant; but, as Dr. Rock tells us, when the celebration of the Liturgy, or Mass, became more frequent, and the priest every day offered up the Holy Sacrifice unattended by a deacon and other ministers, he experienced the inconvenience of the Chasuble, which formed, when extended, only a perfect circle unbroken by any opening, and fell round the body in such a manner as completely to envelop it. Before, therefore, the hands and arms could be at liberty, it was requisite either that someone should hold it elevated, or that it should be gathered up and folded on both sides of the shoulder. To adjust in this way a vestment of rich damask or of cloth, with embroidery and ornament, was almost impossible. As a remedy to the inconvenience, it was gradually abridged of its flowing and majestic circular dimensions, and cut so as to assume the form it naturally took when supported by an attendant minister, or collected and gathered on the shoulders of the celebrant.

[1] 'Church Vestments,' p. 43 *et seq.*

In its curtailed form the vestment descends both before and behind some way down the person of the wearer. In England, France, and Belgium a cross is worked upon the back, whilst in Italy and other quarters of the Catholic world the cross is more generally affixed upon the front part.

Although the Chasuble was at one time a common robe of the clerics, still, for many centuries it has been regarded in a special sense as the sacerdotal vestment and as a vestment intended exclusively for the Holy Sacrifice, since the priest at his ordination is solemnly invested with it. When placing the folded Chasuble on the back of the newly-ordained priest, the Bishop says: 'Receive the priestly garment, by which charity is understood; for God is powerful to increase in you charity and a perfect work.' Afterwards, when fully unfolding the Chasuble, he says: 'With the garment of innocence may the Lord clothe thee.'

7. *The Dalmatic.*—The Dalmatic is a vestment worn by the deacon at High Mass. The name is derived from Dalmatia, a province of Greece, from whence this form of garment was first introduced into Rome, where for a long period it was worn only by the Emperors as a vest of distinction.

In the earliest ages of the Church the deacons wore a garment called *Colobium*, a kind of tight, narrow tunic with very short sleeves, which, in the times of the Roman Republic, was worn by the more substantial citizens, and afterwards became a senatorial robe. At a very early period it was adopted as a religious vestment. Pope Eutychianus (A.D. 275) forbade the burial of a faithful martyr unless wrapped in a Dalmatic or a purple *Colobium*. 'In the reign of Constantine the

Pontiff St. Sylvester conceded to the deacons of the Roman Church the use of the Dalmatic, which was gradually extended to the other Churches by succeeding Popes, as we are informed by St. Gregory the Great. The custom of wearing the Dalmatic under the Chasuble was anciently peculiar to the Roman Pontiff, but was afterwards allowed as an especial favour to certain prelates of the Church. For many centuries, however, every Bishop has been entitled to assume this, together with his other vestments, whenever he pontificates at High Mass.'[1]

The Greeks have a similar vestment for the deacon when assisting at the Eucharistic Sacrifice. It extends further down the person, and its sleeves are closer and longer than ours. At first, and for centuries, the Dalmatic was white, ornamented with narrow stripes of scarlet; but towards the beginning of the tenth century we meet with written documents which certify the use of Dalmatics not only of white, but of those various colours which are now employed.

8. *The Tunic.*—The vestment assigned to the sub-deacon in his ministry at the altar is called the *Tunic*, or *Tunicella*. Were the regulations of the Church followed in all their precision, this garment would be longer, but not so ample as the Dalmatic of the deacon; according, however, to a custom which everywhere prevails, both these vestments perfectly resemble each other.

Although no mention is made of this vestment in the writings of the early Fathers, we may, however, conclude that it had been in use before the sixth century, when St. Gregory the Great lived, for he is mentioned as having deprived sub-deacons of the privilege of

[1] 'Hierurgia,' chap. xii., part ii.

wearing it, and ordered them to be arrayed in a white Alb when they officiated at the altar.

'Succeeding Pontiffs allowed the use of the Tunic, or Tunicle, to be resumed, and so for ages, up to the present, it has been recognised as the correct liturgical robe of the sub-deacon, who, at the celebration of Mass, stands lowest in order of the three officiating ministers. Bishops, when they pontificate at High Mass, wear the Tunic, as well as the Dalmatic, under the Chasuble.

'During the twelfth century permission was given to ecclesiastical assistants of lower degree than sub-deacons to wear the Tunic, or Tunicle. On great solemnities, cross-bearers, thurifers, taper-bearers, and holy-water carriers were arrayed in tunics.

'The custom is still followed in many Roman churches, more particularly as regards the cross-bearer, whom we constantly see at a grand service heading a procession, beautifully vested in this manner.'[1]

When speaking of the vestments of the deacon and sub-deacon, Dalmatics are used as the common expression to signify the Tunic of the sub-deacon as well as the Dalmatic of the deacon.

9. *The Cope.*—'The Cope resembles in its shape a flowing and ample cloak. It is open in the front, and fastens on the breast by clasps. To the part which corresponds to the shoulders of the wearer is attached a piece of the same material, in form like the segment of a circle and resembling a hood, which is usually adorned with lace and fringe.

'Necessity, not splendour, introduced this robe amongst the sacred vestments; and the Latin *pluviale*, or "rain-cloak," the term by which it still continues to

[1] A. Dolby, 'Church Vestments,' p. 84.

be designated, will immediately suggestits primitive use to every learned reader. Its appropriation as a sacerdotal garment may be referred to that epoch when the Popes were accustomed to assemble the people, during the penitential seasons of the year, at some particular church which had been previously indicated for that purpose, and thence proceed with them, in solemn procession and on foot, to some one or other of the more celebrated basilical churches of Rome, to hold what was called a "station." To protect the person of the Pontiff from the rain that might overtake the procession on its way, the *pluviale,* or Cope, was on such occasions assumed by him at the commencement of the ceremony. It has been employed at the altar ever since, and is worn by Bishops and by priests on different occasions, but particularly at Vespers.'[1]

II. LITURGICAL—1. *When and by whom used.*—The first question under this head with regard to the sacred vestments is, When and by whom are they to be used? The Amice, Alb, and Girdle are always used by the sacred ministers at the Holy Sacrifice of the Mass. The Amice is also to be used under the surplice or Alb by the celebrant for Benediction of the Blessed Sacrament.

The Maniple is to be worn by the celebrant, deacon, and sub-deacon, at Mass, on the left arm. Outside Mass the Maniple is not to be worn even by the celebrant, except in the case when, wearing a Cope, he has to read the Gospel, as, for example, in the Blessing of the Palms in lesser churches on Palm Sunday.

When a cleric in Minor Orders is allowed to act as sub-deacon at High Mass he must not use the Maniple,

[1] 'Hierurgia,' chap. xii., part ii.

as this is a distinctive mark of the sub-deacon's Office and Order.

The Stole is used by the celebrant and by the deacon at High Mass. The different manner in which the Stole is worn by bishops, priests, and deacons has already been described. The Stole is also to be used in the administration of the Sacraments, in the Sacramentals, at Benediction, Processions, and other functions for which it is prescribed by the Rubrics. It has to be used always when dealing with the Blessed Sacrament—*e.g.*, in opening or closing the tabernacle door, in exposing or removing the Blessed Sacrament, or in any way touching the Blessed Sacrament or the vessels containing it. The use of the Stole is also allowed to priests and deacons when kneeling before the Blessed Sacrament exposed for adoration, or when they receive Holy Communion, as on Holy Thursday.

Where the custom prevails, the Stole may be used when preaching and giving public instructions. In public religious processions, processions where the parish priest acts as celebrant, or where a chaplain leads a confraternity, the Stole may be used by them; but when the priests walk singly or two and two, forming a part of the procession, the Stole is not to be used. Neither is it to be used by the Hebdomadary or celebrant in choir at the Divine Office, nor at the singing of Vespers in the church.

I may add that no cleric or sub-deacon is ever allowed to use the Stole, much less a layman.

The Chasuble is, as I have said, a sacerdotal garment, and can be used only by those in Priests' Orders, except in the one case to be mentioned, when the deacon and sub-deacon have to use folded Chasubles. Its use is

restricted to Mass, except for the reading of the Prophecies on the Vigils of the Pasch and Pentecost. In the Mass of the Pre-sanctified on Good Friday the celebrant wears the Chasuble as at other Masses.

When Benediction of the Blessed Sacrament is to be given after Mass, or a *Te Deum* is to be sung, or a procession is to take place, the Chasuble should be laid aside and a Cope used in its place.

The Chasuble in the procession of the Blessed Sacrament for the Feast of Corpus Christi may be worn by the priests who take part in the procession as well as by the celebrant.

The Dalmatic and Tunic are to be worn by the deacon and sub-deacon respectively at solemn High Mass, at solemn Processions, and Benedictions, when they attend upon the celebrant. As these are vestments of solemnity and joy, they are not to be used during the penitential seasons (when Feasts are not celebrated) or on days of fasting or other days mentioned in the Rubrics of the Missal (n. 6), except on the Maundy Thursday and the Vigil of Pentecost, because folded Chasubles are never used except when purple and black vestments are prescribed. The Dalmatics are used on Lætare and Gaudete Sundays—that is, the third Sunday of Advent and the fourth of Lent—and also in solemn Requiem Masses.

The folded Chasubles are just the same as the ordinary Chasuble, and the folds are only fastened with pins before the breast, so that afterwards they may be easily unloosened and the Chasuble used by the priests for Mass.

They are folded in this way as a reminiscence of antiquity, when the Chasubles were so large as to cover

the whole person, and when worn by the attendants at Mass it was necessary to fold them to enable the deacon and sub-deacon to perform their duties without encumbrance at the altar. They are retained thus folded for another reason also—namely, to distinguish the deacon's and sub-deacon's vestments from the vestment of the celebrant. Before the sub-deacon sings the Epistle and the deacon the Gospel, they divest themselves of the folded Chasubles to signify that they are not their proper vestments, or the vestments belonging to their Order and ministry.

The Cope may be used at the Asperges before High Mass, at the Blessing of the Palms, of the Ashes, and of the Candles on the Feast of the Purification; also at processions. And it is absolutely prescribed for the procession of the Blessed Sacrament.

At solemn Vespers the attendant clerics or ministers may wear Copes as well as the celebrant; but by a decree of the S.C. of the Council, April 22, 1871, the use of the Cope is forbidden to laymen, although they are allowed to wear the Surplice when serving or attending in the sanctuary.

2. *The Material to be used in Making the Vestments.*—The second Rubrical question regards the material of the vestments. The Chasuble, Dalmatic, Tunic, Cope, Stole, and Maniple, as well as the Burse for the Corporal, should be made not of common, but of the more costly material, such as cloth of gold or silver, or of silk. A decree of the S.C. of the Council, September 23, 1837, prohibited the use of the Chasuble and the other vestments mentioned being made of cotton, linen, or woollen cloth. Nevertheless, liturgical authors assert that vestments made of linen or cotton cloth, if

sewn with silk thread, may be used, especially in poor churches, and their use has been tolerated and never reprobated by any express condemnation wherever it has been found necessary to use such poor vestments.

Secular garments of rich material may be used and turned into vestments.

The Amice and Alb must be made of linen, but there is no prohibition to have laced or embroidered skirts to the Albs.

3. *The Form and Ornaments of the Vestments.*—The form of the sacred vestments adopted and approved by the Church must be strictly retained, and every innovation is to be avoided. Therefore it is not lawful any longer to adopt what is called the 'Gothic style' for the Chasuble and the other vestments mentioned above. Since the time of the Council of Trent the present Roman form of vestments has been in use, and the S.C. of Rites has declared that no innovation in this respect should be introduced without consulting the Holy See (*Ex litt. Card. Patrizzi*, S.R.C. Præf., August 21, 1863).

The vestments, therefore, should not be made shorter or narrower for the sake of any elegance, but they should retain the usual length and width, according to the adopted and now ancient usage. The Alb, of course, may be made longer or shorter, according to the stature of the priests who have to use them. It is better to have them too long than too short, as in the former case they can be drawn up under the girdle and adjusted to the length of the person. The Chasuble should have a cross marked on the back, or, as the custom is in some countries, on the front part.

The Stole and Maniple should have three crosses

marked or worked on them—namely, one in the middle and one on each of the extremities.

According to the Cæremoniale Episcoporum, the black vestments should not have images of the dead nor white crosses affixed to them.

The Amice should have a small cross painted or worked in the centre at the upper edge. The Burse also should have a cross in the centre on the upper side of it.

4. *The Blessing of the Vestments.*—All the vestments of the celebrant—namely, the Chasuble, Stole, Maniple, Alb, and Amice—are to be blessed, and this by precept binding according to the more common opinion *sub gravi*, or under a grave obligation. The Girdle, or Cincture, should also be blessed, although some authors are doubtful as to the obligation. Authors are divided in their opinions as to the obligation of having the Cope, Dalmatic, and Tunic blessed; but it is more becoming to bless them before they are used for the first time, though it is not certain that this is necessary.

The veil of the Chalice, the Humeral Veil, and Burse for the Corporal need not be blessed, although they may be blessed when all the other vestments are being blessed together.

The blessing of vestments is episcopal, but, by special Indult of the Holy See, Bishops in England, Belgium, and in other missionary countries delegate to priests the faculty of blessing vestments.

Vestments lose their blessing, first, when they become so torn or so worn out that in the common estimation of men they are no longer fit for use. Secondly, when they lose their shape or form under which they had

been blessed, or if a part be so separated from the whole that the vestment thus mutilated, even for a short time, could not be used, as, for example, if a sleeve be separated from an Alb, or the cross from a Chasuble, or the centre of the anterior part be removed; and if these things be done even only for the purpose of repairing, the vestments lose their blessing; and if the Girdle be broken in such a way as not to be long enough for its purpose it loses its blessing. Also, if other vestments be made from those blessed, such as a Stole and Maniple out of a Chasuble, or Amices out of an Alb, the blessing is lost. If only small repairs are done at times, so that the vestment remains always fit for use, even though the whole of it should be renewed gradually, the blessing remains.

When vestments are worn out and unfit for use, either other sacred vestments are to be made out of them, or they are to be burned and the ashes put into some place where they cannot be trampled upon. In no case, however, are they to be allowed to be used for profane purposes or to be sold for such purposes.

Entire vestments cannot be alienated except for a just cause, and then only to be given for the service of another church to be used for the sacred and pious purposes for which they have been blessed.

5. *The Colour of the Vestments.*—In her vestments the Church employs five colours:

(1) *White* is used on all the Feasts of our Lord to signify joy and glory, and on the Feasts of the Blessed Virgin, of Confessors, Virgins, and of all Saints not Martyrs to signify innocence and purity, and to represent that 'great multitude, which no man could number, of all nations and tribes, and peoples, and

tongues, standing before the Throne and in the sight of the Lamb clothed with white robes' (Apoc. vii. 9).

(2) *Red* is used on the Feast of Pentecost to signify the tongues of fire, in which form the Holy Ghost appeared; and on the Feasts of the Holy Cross, of the Apostles and Martyrs, to signify the effusion of blood, which is represented by that colour.

(3) *Green* is used on ferial days, and generally on Sundays throughout the year when the Mass of the Sunday is celebrated. It signifies that the Feast is of medium solemnity.

(4) *Purple* is the colour assigned for the penitential times of Advent and Lent, for the Ember days, and for the several Vigils throughout the year. It is a sign of mourning and of mortification.

(5) *Black* is used on Good Friday, to commemorate the death of our Lord; and it is the colour prescribed for all the Masses of the dead.

It is not lawful to use vestments of any other colour, such as blue or yellow, but vestments made of cloth of gold may be used instead of white, red, and green vestments.

The obligation of celebrating Mass in the colours prescribed is of precept; but in case of necessity, and the danger of scandal being removed, when a priest has not got vestments of the colour prescribed for the day. he may use vestments of another colour. It is better to say Mass in any colour than to omit doing so, and authors commonly hold that the observance of the colours of the vestments is not binding *sub gravi—i.e.*, under a grave obligation.

Even when the Blessed Sacrament is exposed, the colour of the vestments must always correspond to the Mass celebrated on the occasion.

III. Exegetical—1. *The Vesting of the Priest for Mass.*—Before vesting the priest washes his hands and says the following prayer:

Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire.

Grant to my hands, O Lord, a virtue that shall cleanse every stain, so that I may be able to serve Thee without impurity of mind and body.

In putting on the Amice, he says:

Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.

Place, O Lord, on my head the helmet of salvation, that I may repel the assaults of the devil.

In putting on the Alb, he says:

Dealba me, Domine, et munda cor meum; ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis.

Purify me, O Lord, and cleanse my heart, that, washed in the Blood of the Lamb, I may enjoy the eternal delights.

In girding himself with the Cincture, he says:

Præcinge me, Domine cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiæ et castitatis.

Gird me, O Lord, with the cincture of purity, and extinguish in my loins the fire of concupiscence, that the virtue of continence and chastity may abide in me.

In putting on the Maniple, he says:

Merear, Domine, portare manipulum fletus et doloris; ut cum exsultatione recipiam mercedem laboris.

May I be worthy, O Lord, to bear the maniple of weeping and sorrow, that with joy I may receive the reward of labour.

In putting on the Stole, he says:

Redde mihi, Domine, stolam immortalitatis quam perdidi in prævaricatione primi parentis; et quamvis indignus accedo ad Tuum Sacrum mysterium, merear tamen gaudium sempiternum.

Restore to me, O Lord, the robe of immortality, which I have lost by the prevarication of our first parent; and though unworthy I approach Thy Holy Mystery, may I yet merit everlasting joy.

In putting on the Chasuble, he says:

Domine, qui dixisti, jugum meum suave est, et onus meum leve; fac ut istud portare sic valeam, quod consequar tuam gratiam. Amen.

O Lord, Thou who hast said My Yoke is sweet and My burden light, grant that I may carry that burden in such a manner as to obtain Thy grace. Amen.

2. *The Washing of the Hands.*—Before vesting the priest washes his hands. This custom has been observed at all times and in every nation by priests before offering up sacrifice. The Old Law expressly commanded an observance of this kind (Exod. xxx. 18-20).

Respect and decorum would suggest such a practice; but yet the Church attaches a spiritual meaning to it, as she does to all the acts and prayers of the priest in connection with the Holy Sacrifice. The words of the prayer, and the exterior ablution, signify the interior purity of heart and soul with which the priest should enter upon this sacred function.

3. *The Amice.*—The priest in vesting takes the Amice at the corners with both hands, kisses the cross, and then puts the vestment on his head, neck, and shoulders. In doing so he prays God to place on his head the helmet of salvation—that is, the armour of God, which is interpreted the fortitude of faith, hope, and patience—to enable him to resist all the attacks of Satan. The expressions are taken from Holy Scripture, according to the words in which St. Paul exhorts the Ephesians: 'Take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the

helmet of salvation, and the sword of the spirit (which is the Word of God') (Ephes. vi. 13, 16, 17).

In faith, hope, and patience lies our fortitude to overcome all diabolical deceits and temptations. In praying for the helmet of salvation, we beseech God to grant to us fortitude of faith to repel all temptations to infidelity and unbelief—fortitude of hope to overcome all temptations to indifference or diffidence; for we should be persuaded with a firm confidence that God will grant at Holy Mass whatever we may ask for our salvation. We also ask God to grant us fortitude in patience, in order to suffer and bear patiently all adversities and trials, and especially that we may not be impatient or hurried whilst offering up the Holy Sacrifice and reciting the prayers during it.

In a mystical sense the Amice represents the veil by which our Saviour was ignominiously blindfolded during His Passion. In this sense also it is said by some authors to represent the interior fortitude and patience by which the soul of Christ was adorned at the Incarnation, as well as the fortitude and patience that should adorn the priest's soul at this moment.

The priest kisses the Amice before putting it on, out of reverence to the cross with which it is marked, and in kissing the Amice all the other vestments are kissed; and this, according to some authors, represents Christ assuming all and each portion of our nature once and for all by the Incarnation, embracing or kissing humanity, as it were, by that great and mysterious act. The Alb is not kissed by the priest in vesting, but the Stole and Maniple are, out of reverence for the crosses wherewith they are adorned.

4. *The Alb.*—In putting on the Alb the prayer said

by the priest is a petition for cleanness of heart, which is effected by the infusion of sanctifying grace. This infusion of grace into the soul is granted only through the merits of Christ, or through the Blood of the Immaculate Lamb, which takes away the sins of the world. Hence it is said of the elect: 'These are they who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb' (Apoc. vii. 14). We therefore beg, in putting on the Alb, for a copious increase of sanctifying grace, to cleanse and purify our souls more and more, through the merits of the Precious Blood of Christ, that, being made clean and holy, we may be made worthy to enjoy eternal delights.

Mystically, the Alb represents the white robe of mockery, wherewith our Saviour was clothed during His Passion by the impious Herod. It also signifies the purity and the plenitude of grace with which the soul of Christ was sanctified from the first moment of His conception, and serves to remind the priest of the purity and sanctity with which his soul should be adorned, especially when going to the altar of God.

'The long and snow-white garment which envelops the whole person of the wearer,' says Dr. Rock, 'is beautifully emblematic of that stainless candour and purity of soul which should shine, in a conspicuous manner, in all those who officiate around the altar, where the Lamb without spot is immolated.'[1]

5. *The Girdle, or Cincture.*—The priest, by the prayer said in girding himself with the Cincture, is reminded of the necessity of the virtue of chastity to treat holy things in a holy manner; therefore, remembering our

[1] 'Hierurgia,' chap. xii., part ii.

Lord's words, 'Let your loins be girt' (Luke xii. 35), we ask by this prayer that our loins may be girt, not only by the external Cincture, but still more by the interior cincture of chastity, that we may offer the Holy Sacrifice with all pious recollection and purity of soul.

Mystically, the Girdle represents the cords, or ropes, by which the Sacred Body of Christ was bound when taken in the Garden and when scourged at the Pillar. It also signifies the heavenly purity of the soul of Christ which adorned it from the moment of its creation, and reminds the priest of the chastity that belongs to his state, and which should adorn his soul in order to exercise in a holy manner his sacred duties.

The Girdle is emblematical of that chastity and unsullied purity with which both priest and people should anxiously endeavour to array themselves before they dare to pass the threshold of the temple sacred to the Lord of spotless holiness.

6. *The Maniple.*—In the prayer prescribed for the Maniple the priest begs that he may be worthy to carry the Maniple of weeping and sorrow—that is, that he may be worthy to bear in his heart and to conceive in his soul a true and vehement sorrow for all his own sins and for the sins of others, through the motive of their being offensive and injurious to God. For it is the priest's office to appease God for the sins of men, and therefore he should sorrow for such sins in order to propitiate the Divine mercy. His sorrow for the sins and the miseries of men should be so great that he, with the prophet, may desire to cry out: 'Who will give water to my head, and a fountain of tears to my eyes? And I will weep day and night for the slain of the daughters of my people' (Jer. ix. 1).

Mystically, the Maniple on the left arm represents the bonds or ligaments with which the Sacred Hands of Christ were tied during His Passion. Secondly, it represents the vehement sorrow with which our Saviour, our true Priest, grieved over all the sins of the world, from the first moment of the Incarnation, and especially during His bitter agony in the Garden. Thirdly, it represents the sorrow and weeping with which the priest, after the example of Christ, should grieve for his own sins and the sins of other men.

By this prayer a useful, pious, and consoling admonition is conveyed to the priest: that he should bear the evils of this life, and endure the toils and labours of his ministry, with the anticipation of a certain and eternal recompense.

7. *The Stole.*—The Stole of immortality, lost through the prevarication of our first parents, was, according to interpreters, obedience to the Divine commands and the subjection of the will to God. This was lost by the sin of our first parent, and we all lost it by his disobedience, in whom all men sinned. Our first parent, by breaking the command of God, threw off the yoke of Divine obedience, and through him we lost that connatural obedience and voluntary subjection to God and to His commands; we became rebels to His law. Hence has arisen the rebellion of the inferior part of men to the superior part, of which the Apostle speaks when he says: 'I see another law in my members fighting against the law of my mind, and captivating me in the law of sin' (Rom. vii. 23). In the prayer prescribed for the Stole the priest, therefore, begs that God, through His grace, may restore to him that Stole of immortality—namely, voluntary subjection and

obedience to the Divine commands, which is, indeed, a true Stole of immortality which preserves from the depraved inclination of sinning mortally, and at the same time secures grace through which the inferior powers are made subject and obedient to the superior part of our beings; and thus the whole is made and preserved subject to God.

Mystically, the Stole placed around the neck of the priest, and joined before his breast in the form of a cross, signifies or represents the rope by which the neck of our Saviour was bound in His Passion, and the most perfect obedience which Christ rendered to His Eternal Father from the instant of His conception to that of His Death upon the Cross. Furthermore, it shows, as Cardinal Bona says, that a priest should be always united to God, and, as it were, bound to Him; that he should subject himself with all obedience to the Divine law, and be mindful to observe all the commandments of God.

8. *The Chasuble.*—The Cross is the sweet yoke of Christ and His light burden, which we should always carry in imitation of Jesus Christ, crucifying the flesh with its concupiscences and abjuring all impiety. We ask, therefore, by the prayer said when putting on the Chasuble, that strength may be granted to us to bear the cross of our own self-abnegation, which by love and humility becomes a sweet yoke and a light burden, and when thus borne is the great means of acquiring and increasing God's holy grace in our souls.

Mystically, the Chasuble is said to represent the Cross which Christ carried on His shoulders to Calvary. Secondly, it represents the interior cross, or Christ's desire of suffering for us, which He carried in His Sacred Heart from the moment of His Incarnation.

Thirdly, it represents the interior cross of the priest—namely, mortification, which a priest should practise always in every place, as the words of the prayer indicate.[1]

On the figurative signification of the Chasuble, Dr. Rock writes as follows: 'More than one spiritual meaning has been attached by ecclesiastical writers to the Chasuble. Our countryman, Alcuin, who flourished about the year 800, regards it as emblematical of charity, for, as this virtue covers a multitude of sins, it is happily figured by a Chasuble, which encircles the entire person of the priest. It is likewise said by St. Germanus to represent the purple garment which the soldiers threw around our Blessed Redeemer when He was going to immolate Himself a Sacrifice for man upon the Cross, and is, therefore, very properly assumed by the priest when about to reiterate that Sacrifice, and make an unbloody commemoration of the bloody Passion of our Lord and show forth His Death.

'Marked as it is with the sign of the Cross, the Chasuble is likewise said to express the yoke of obedience, which is rendered so agreeable to the truly pious Christian by his fervent love of God, and to signify the burden of the law, which becomes light when carried with the proper spirit, and for the sake of Him who thus entreats us: "Take My yoke upon you; for My yoke is sweet, and My burden light" (Matt. xi. 29, 30).'[2]

[1] See a work entitled 'Expositio Litteralis et Mystica Totius Missæ,' published in Turin, 1890, from which the significations attached to the various vestments are chiefly taken. Author's name not given.

[2] 'Hierurgia,' chap. xii., part ii.

CHAPTER II.

THE PSALM 'JUDICA ME, DEUS' AND 'CONFITEOR.'

THE priest begins at the foot of the altar :

In nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

I will go unto the altar of God.

R. To God, who giveth joy to my youth.

PSALM XIII.

P. Judica me, Deus, et discerne causam meam de gente non sancta ; ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti ? et quare tristis incedo dum affligit me inimicus ?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

P. Judge me, O God, and distinguish my cause from the nation that is not holy ; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength, why hast Thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

P. Send forth Thy light and Thy truth : they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God : to God, who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God ; why art thou sorrowful, O my soul ? and why dost thou disquiet me ?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

R. Hope in God, for I will still give praise to Him: who is the salvation of my countenance, and my God.

P. Glory be to the Father, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God, who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession:

P. Confiteor Deo omnipotenti, etc.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michæli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michælem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

P. I confess to Almighty God, etc.

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, father, to pray to the Lord our God for me.

Then the priest, with his hands joined, gives the Absolution, saying:

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.
R. Amen.

P. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
R. Amen.

Signing himself with the Cross, he says:

P. ✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
R. Amen.

P. ✠ May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
R. Amen.

Then, bowing down, he says:

P. Deus, tu conversus vivificabis nos.
R. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. Thou wilt turn again, O God, and quicken us.
R. And Thy people shall rejoice in Thee.
P. Show us, O Lord, Thy mercy.
R. And grant us Thy salvation.
P. O Lord, hear my prayer.
R. And let my cry come unto Thee.
P. The Lord be with you.
R. And with thy spirit.

Explanatory Notes.

I. Historical.—From the very beginning of Christianity the custom was introduced amongst the faithful of making the sign of the Cross immediately before all the principal actions of the day. As the Holy Sacrifice of the Mass is the greatest of all acts which can be offered to God, it was befitting that the priests who say Mass, and the faithful who assist at it, should begin by making the sign of the Cross. We may, therefore, date this practice from the time of the Apostles.

After the sign of the Cross, the priest says the Antiphon, *Introibo ad altare Dei*—'I will go unto the

altar of God'; and the server answers: 'To God, who giveth joy to my youth.' An antiphon means an alternate chant or singing, a hymn or anthem. It takes its origin from the alternate singing of the psalms in the church. This antiphon itself is taken from Ps. xlii. 4, and is repeated thrice—that is, before the psalm *Judica me, Deus*, in the psalm, and after the psalm. In the Church Service it is usual to select, very often from the psalm itself, some verse, as in this instance, which is said before and after the psalm, and there is no portion of the Psalter more appropriate for the ministers of God to recite when about to offer up Sacrifice than this verse: 'I will go unto the altar of God.' It has, in consequence, been chosen as the antiphon to the psalm 'Judge me, O God,' etc., and directed to be said on every occasion by the priest at the commencement of Mass.[1]

As to the time when the psalm 'Judge me, O God,' etc., began to be said at the commencement of Mass, there are various opinions; but Benedict XIV. writes that the practice existed 500 years before his time, although it was not universal until Pius V., having revised the Missal, ordered it to be said by all throughout the whole Church. It is, however, omitted in Masses of the Dead and in Passion-time.

The hymn *Gloria Patri* is of very ancient origin. The first part is of Apostolic tradition, and the second part—*Sicut erat*—dates from the Council of Nicæa, as an act of reparation for the Arian heresy. The *Confiteor*, or General Confession, in some form was said at the beginning of Mass from the time of the Apostles, as the priests of the Old Law were accustomed before

[1] 'Hierurgia,' by Rev. Dr. Rock, vol. i., p. 77.

offering sacrifice to accuse themselves of their sins before the Lord, and to elicit acts of sorrow for them. The formula now in common use dates from the year 1300; the *Confiteor* is not found in the Mozarabic rite, and in its place Cardinal Ximenes inserted some other prayers. This formula is in universal use in the Church at the present day, and has been for some centuries.

After the *Confiteor* the priest says appropriate prayers, as given in the text, taken from the sacred writings, and amongst them the *Dominus vobiscum*, taken from the Book of Ruth, to which the server replies in words taken from the Epistle of St. Paul to the Galatians (vi. 18): 'The grace of our Lord Jesus Christ be with your spirit, brethren.' The response is also furnished by those words of St. Paul to Timothy: 'The Lord Jesus be with thy spirit' (2 Tim. iv. 22).

II. LITURGICAL.—Liturgy is to be here understood as the external form of public worship, and comprises the rites and ceremonies instituted by the Church for the celebration of Mass. It will not be necessary to give all the ceremonies which the priest has to observe in celebrating Mass, and for the purpose of this work I think it will suffice to mention only those that the people ought to understand and those which they are supposed to observe in hearing Mass. Under this head we may include:

1. *The Reverence which the Priest has to observe.*—Reverence is the name by which the inclinations and genuflections are designated. The priest makes a profound inclination on arriving at the foot of the altar, after giving his biretta to the acolyte, unless the Blessed Sacrament be in the tabernacle, in which

case he genuflects. He also makes profound inclinations on descending the altar steps and before beginning the Mass, with the sign of the Cross, and again during the *Confiteor*, until the *Amen* after the *Misereatur*. In case the Blessed Sacrament is in the tabernacle, he will genuflect before the altar steps on approaching the altar, and on the first step after descending from the altar to begin the Mass. There are also other inclinations not profound, such as bowing of the head and medium inclinations of the body, that have to be observed by the priest in places prescribed by the Rubrics.

2. *The Position of the Priest's Hands.*—The hands of the priest are joined before his breast in such a manner that the palms touch each other, the right thumb is held over the left, and the fingers are held together. This is the position of the priest's hands from the beginning of the Mass until the end of the *Gloria in excelsis*, except when he has to adjust the Missal, to sign himself, to strike his breast, to say the *Oremus*, or to kiss the altar. At the words *Oremus* and *Dominus vobiscum* the hands are extended and immediately joined again.

3. *The Sign of the Cross.*—The priest makes this holy sign upon himself at the beginning of Mass, saying *In nomine Patris*, etc., at the *Adjutorium nostrum*, and at the *Indulgentiam* after the *Confiteor*.

4. *The Saying of the Words.*—This part of the Mass is to be said in a clear and distinct voice, so as to be heard by the congregation—at least by those who are not far from the altar. This does not mean that the priest should shout or speak as if preaching, but that he should say the prayers and psalms in a loud, clear,

and devotional tone, and carefully articulate all the words and syllables.

The Rubric (xvi. 2) with regard to the reading of Mass is: 'The priest should take the greatest care that what is to be said in a clear voice (*clara voce*) should be uttered distinctly and becomingly—not too hurriedly, so as not to be able to advert to what he reads or says, and not too slowly, so as to tire those who assist at Mass; not in too loud a tone, lest he should disturb other priests who may be celebrating Mass in the church at the same time, and not in such a low tone as not to be heard by those around, but in a quiet, grave tone that may move to devotion, and in a manner so accommodated to the hearers that they may understand what he says. Let him pronounce what has to be said secretly in such a manner that he may hear himself, and be not heard by those assisting at Mass.'

The Council of Trent assigns a general reason for saying some parts of the Mass in a loud tone of voice and others in a medium or undertone, and that is in order that by these aids the minds of the faithful may be raised up to the meditation of Divine things. The priest prays publicly that the people hearing may be instructed, and that they may listen to the words of God first by their bodily ears; he prays secretly that the people may think over in their minds what they have heard, in order that they may the better recollect themselves, and pray to God according to the devotion of each. Moreover, the change of voice is more pleasing; it relieves and banishes tediousness, and is calculated to foster attention and devotion in the priests and people.

The mark ✠, whenever it is found in the Ordinary

of the Mass, signifies that the priest, at the words to which it is affixed, makes the sign of the Cross.

The acolytes, or servers at Mass, will as a rule make the sign of the Cross, and genuflect with the priest at Mass, and keep their hands joined in the attitude of prayer when not employed in ministering the cruets or changing the book or ringing the bell. From the beginning of Mass to the *Oremus* after the *Confiteor* they should kneel on the ground, and not on the first step of the altar, and to the left of the priest. Whenever acolytes or others attending Mass in the sanctuary pass to and fro from one side to another, they are always to genuflect before the Cross on the altar, even when the Blessed Sacrament is not in the tabernacle. It is only the celebrant who is to reverence the Cross by a profound inclination when the Blessed Sacrament is not present.

The faithful should kneel during the whole of the Mass, except at the reading of the Gospels and in these countries at the Creed, unless in case of necessity through weakness or other indisposition a person may have to sit down. It is, however, customary in these countries for the people to sit from the Offertory to the Preface, and again from the Communion to the *Dominus vobiscum*, before the Post-Communion. In this latter case those who sit down should be careful not to disturb or distract the communicants who at that time remain kneeling in thanksgiving after Communion.

The psalm *Judica me, Deus,* is omitted at Masses of the Dead and during Passion-time—that is, the fortnight before Easter—either on account of the expressions of joy which it contains or on account of ancient custom, which has always been observed in

the Church, of not saying the psalm at these Masses. It was never introduced into the Masses of the Dead or the Masses said during Passion-time.

III. EXEGETICAL.—Under this head is to be understood the sense or meaning, both literal and spiritual, of the prayers said and the ceremonies observed at Mass.

1. *The Sign of the Cross.*—At the beginning of Mass the celebrant makes the sign of the Cross on himself three times—namely, at *In nomine Patris . . .*, the *Adjutorium nostrum . . .*, and at the *Indulgentiam*, as signified by the mark ✠ in the text of the Ordinary of the Mass. By this sign he invokes the Name of the Most Holy Trinity upon the Sacrifice he is beginning, that he and all assisting at the Sacrifice may realize the presence of the Holy Trinity at the beginning and throughout the whole of the Mass. It also serves to remind the priest and the people of the Cross of Christ and His life-giving Passion. Acts of the presence of God and remembrance of the Passion should be renewed each time that the priest makes the sign of the Cross during Mass. The priest, when he says the *In nomine Patris*, etc., at the beginning is to be understood as signifying: 'I act now by the authority of God the Father, whose priest I am; and of God the Son, in whose place I am a priest; and of God the Holy Ghost, by whom I am a priest'; or 'I offer this Sacrifice in the Name of the Father, to whom I offer it; and of the Son, whom I offer; and of the Holy Ghost, by whom I offer it.'[1]

2. *The Psalm Judica me, Deus.*—This psalm expresses the feelings or sentiments which ought to animate both

[1] Müller, 'The Blessed Eucharist,' p. 277.

priest and people at the beginning of Mass. These are fear of the judgments of God—'Judge me, O God'—and supplication to be discerned from the 'people that are not holy'; and the words of the first verse remind us that we should be pure and spotless before God as far as human frailty permits. Sorrow for past negligences and a sense of unworthiness is expressed in the second verse: 'For Thou, O God, art my strength,' etc. The verse, 'Send forth Thy light,' etc., is a prayer for Divine light to enable us to distinguish truth from vanity, that we may pursue truth, and be inwardly enlightened by its splendour, so that we may worthily offer upon the altar, as if on the 'Mount' of Calvary, the Holy Sacrifice of the Cross.

At the fourth verse—*Confitebor tibi*—we should excite ourselves to feelings of joy signified by the harp; but, immediately remembering our imperfections, we should sorrowfully cry out: *Quare tristis es, anima mea,* etc. At the sixth verse—*Spera in Deo*—notwithstanding our faults, we should excite in our souls confidence in God, considering all that Jesus has done for our pardon and reconciliation.[1]

This psalm expresses, as I have said, the feelings which ought to animate both priest and people at the moment of beginning this great Sacrifice.

At the end of the psalm is repeated that grand doxology which usually terminates all the psalms and sacred Canticles—*Gloria Patri,* etc.—which seems to have its most perfect application at the beginning of Mass: 'Glory be to the Father, and to the Son, and to the Holy Ghost.' 'It is the glory of the Father to receive the adorations of His incarnate and immolated

[1] Cardinal Bona, 'On the Sacrifice of the Mass,' p. 55.

Son. It is the glory of the Son to be Himself His Father's Victim and the salvation of the world. It is the glory of the Holy Ghost to be the sword which immolates that Victim, the fire which consumes Him as a holocaust. It is the glory of the Holy Trinity that all the efforts of the devil to destroy man have only resulted in uniting man more perfectly with God, through Jesus Christ our Lord.'[1]

3. *The Confiteor.*—While reciting the *Confiteor* the priest inclines profoundly, with his hands joined, to express his sorrow and confusion for his sins, and in imitation of the humble publican who would not so much as lift up his eyes towards heaven. At the words *mea culpa*—'through my fault,' he strikes his breast, which is an action expressive of grief for sin. The publican mentioned in the Gospel (Luke xviii. 13) struck his breast, saying: 'O God, be merciful to me a sinner'; and at the death of Christ 'the multitude that saw the things that were done returned striking their breasts' (Luke xxiii. 48). The server in the name of the people, as well as those present out of their devotion, repeat the *Confiteor* after the example of the priest, bowing down during it and striking their breasts at the words *mea culpa*, etc. 'The striking of the breast is meant to signify, not only that we are indignant against this bosom of ours, which has so often rebelled against heaven, but that we desire that it may be bruised and softened by compunction, and that the stony heart may be exchanged for one of flesh' (Ezech. xi. 19).

To explain why in the *Confiteor* we confess not only to God, but also to the Blessed Virgin and the Saints,

[1] Chaignon, p. 137.

it may be observed that we here confess not only to the Saints in heaven, but also to our brethren upon earth; thus we comply with the injunction of St. James: 'Confess your sins one to another' (v. 16). Besides, on the day of final retribution some of the Saints will sit in judgment on us, according to the words of our holy Redeemer addressed to His Apostles: 'Amen, I say to you, when the Son of Man shall sit on the seat of His Majesty you also shall sit on twelve seats, judging the twelve tribes of Israel' (Matt. xix. 28). And St. Paul exclaims: 'Know you not that the Saints shall judge the world?' (1 Cor. vi. 2). In the confession special mention is made of the Blessed Mary ever Virgin whom the Angel Gabriel addressed, 'Hail, full of grace, the Lord is with thee. Blessed art thou amongst women,' and who herself, under the inspiration of the Holy Spirit, declared that all generations should call her blessed. She is our chief advocate with her Divine Son, and the compassionate Mother of mercy. The Archangel, St. Michael, is mentioned as he displayed so much zeal in avenging the outrage offered to God by the first and greatest of transgressors, and of whom it is said in the prophecy of Daniel (xii. 1): 'Michael shall rise up, the great prince who standeth for the children of Thy people.'

St. John the Baptist is mentioned as he was, as it were, the conclusion of the Old and the beginning of the New Testament. He was 'the angel sent before the face of the Redeemer.' 'The voice of one crying in the wilderness, prepare the way of the Lord, make straight His paths.' It was he who preached the baptism of penance unto the remission of sins

(Luke i. 28, 48; Mark i. 2, 3, 4). He was sanctified in his mother's womb, and because of his innocence was the particular friend of our Saviour. The holy Apostles, SS. Peter and Paul, are also specially mentioned, both once sinners, but afterwards true penitents. It was to St. Peter Christ made the promise: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it,' etc. (Matt. xvi. 18). St. Paul was associated with St. Peter in preaching the Gospel in Rome and in founding the Roman Church, of which the first Pope or Bishop was St. Peter.

The Saints in heaven are addressed in this prayer for three reasons:

1. Their perfect charity or love of God induces them to feel a concern about every offence that is perpetrated against their heavenly Sovereign.

2. They take particular interest in everything which regards us here below, and participate in that 'joy which is in heaven upon one sinner that doth penance' (Luke xv. 7).

3. Because it not infrequently happens that Almighty God grants through the intercession of His favourites the pardon which he denies to the sinner himself.'[1]

When the priest says, '*To you, brethren*, and *you, brethren*,' and the server and people say, '*To you, Father*, and *you, Father*,' in the *Confiteor*, they carry out the injunction of St. James, and confess their sins in general one to another.

It may here be noted that when in our prayers we address ourselves to God, we say, 'Have mercy on us'; but when we address ourselves to the Blessed

[1] Dr. Rock, 'Hierurgia,' part i., p. 87.

Virgin, to Angels and Saints, or to men, we say, 'Pray for us.'

St. Joseph is not named in the *Confiteor* and in some other formulas in which the names of several Saints are given. A reason for this may be found in the fact that the liturgical veneration of the Holy Patriarch was not developed until later on, while the formulas of prayer in question originated at an early epoch. This later and gradual growth of the Church's devotion to St. Joseph harmonizes wonderfully with his mysteriously hidden life. At present he is honoured as the Patron of the universal Church.[1]

These prayers and ceremonies at the beginning of the Mass have a spiritual or mystical as well as a real signification. The Mass begins as did that career of humiliation and suffering which Christ inaugurated at His departure from the Cenacle, and which culminated on Calvary. The priest at the foot of the altar represents Jesus Christ in the Garden of Olives. The prayers and ceremonies should bring before our minds the God-Man prostrate before His Father, in whose sight He appears covered with the leprosy of the world's sins. 'There is no beauty in Him, nor comeliness: and we have seen Him . . . despised . . . and His look was as it were hidden . . . and we have thought Him as it were a leper' (Isa. liii. 2 *et seq.*).

They should remind us of Jesus humbled, confounded, and sinking under the weight of the sins of mankind. These sins He detests, but He bears the load of shame and humiliation as if He Himself were the criminal. He seems about to recoil with horror at the sight of that dreadful chalice, yet He will drink it to the dregs,

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 361.

because it is the price of our redemption. If he thrice asks that it may pass away from Him, He also thrice accepts it out of compassion for our misery. He generously volunteers, as Victim for all men, to undergo all the humiliations and sufferings which we have deserved.

Then the priest approaches the altar in fear and trembling. He finds it necessary thrice to encourage himself before drawing nigh unto God. He beseeches the Lord to take his cause in hand, to separate him from the ungodly. He asks God to exercise justice against him, against all his criminal thoughts and inordinate inclinations. Then the glory of the Most Holy Trinity obtained through Christ's Passion and Death is brought before our minds, and through the merits of that Sacred Passion we beg pardon and forgiveness by acts of public preparation and reparation in which the priest and people unite.[1]

'That the Passion of Christ is renewed in holy Mass must be clearly apparent to everyone. Everything recalls it and points to it, and pre-eminently the sign of the Cross which meets our eye continually. In the altar stone five crosses are engraven, and in consecrating it the Bishop made the sign of the Cross more than a hundred times. The sacred vessels and all the sacerdotal vestments are marked with the Cross. During the celebration of Mass the priest crosses himself sixteen times, and blesses the oblation with the same sign twenty-nine times. What is the constant reiteration of the sign of the Cross intended to signify if not that the sacrifice of blood offered by Christ upon the Cross—that is, His bitter Passion and Death

[1] Chaignon, pp. 135, 136.

—is represented, repeated, and renewed (but in an unbloody manner) upon the altar?'[1]

4. *The Misereatur and Indulgentiam.* — These are designated in the *Ordo Missæ* by the name *Absolutio.* But in this place the word does not mean a judicial absolution, but only an intercessory prayer, a petition, a desire for God to remit sins; hence this absolution must be carefully distinguished from sacramental absolution, which in those properly disposed remits sin infallibly when given by the priest in the tribunal of Penance. Even there the deprecatory formulas—*Misereatur and Indulgentiam*—are said before the sacramental absolution, in order to dispose the penitent for the reception of the sacramental grace. The words *indulgentia* and *remissio* are often used synonymously, and combined in this way they denote more forcibly the full remission of sin. Their respective meanings need not be minutely distinguished.[2]

Immediately the priest implores the mercy of the Lord in behalf of the faithful, and the faithful in behalf of the priest (*Misereatur vestri, misereatur tui*), and when the succeeding versicles are ended, he says *Oremus*, and recites to himself secretly the following in ascending the altar steps:

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

[1] Cochem, p. 114.

[2] 'The Holy Sacrifice of the Mass, Dogmatically, Liturgically, and Ascetically Explained,' by the Rev. Dr. Nicholas Gihr, p. 364.

CHAPTER III.

THE 'INTROIT,' 'KYRIE ELEISON,' AND 'GLORIA IN EXCELSIS'

Bowing down over the altar, the priest says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Then, turning to the book, or, as it is called, the Missal, he makes the sign of the Cross, and reads the *Introit*, which varies according to the Feast and the ecclesiastical season. The one here given properly belongs to Trinity Sunday:

Benedicta ✠ sit Sancta Trinitas, atque indivisa Unitas; confitebimur ei, quia fecit nobiscum misericordiam suam.

Ps. Domine, Dominus noster, quam admirable est nomen tuum in universa terra. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Blessed ✠ be the Holy Trinity, and undivided Unity; we will praise Him because He hath shown His mercy to us.

Ps. O Lord our God, how wonderful is Thy name over the utmost boundaries of the earth. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Returning to the centre of the altar, the *Kyrie Eleison* is said:

P. Kyrie eleison (three times).	Lord, have mercy upon us.
R. Christe eleison (three times).	Christ, have mercy upon us.
P. Kyrie eleison (three times).	Lord, have mercy upon us.

Afterwards, standing at the middle of the altar, extending and then joining his hands, he says the *Gloria in Excelsis :*

Gloria in excelsis Deo ; et in terra pax hominibus bonæ voluntatis. Laudamus te ; benedicimus te ; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe ; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis ; qui tollis peccata mundi, suscipe deprecationem nostram ; qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus ; tu solus Dominus ; tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise Thee ; we bless Thee ; we adore Thee ; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us ; Thou who takest away the sins of the world, receive our prayers ; Thou who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy ; Thou alone art the Lord ; Thou alone, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The priest kisses the altar, and, turning to the people, says :

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

Explanatory Notes.

I. Historical—1. *The Kissing of the Altar.*—The priest kisses the altar out of respect and affection towards the spot on which Jesus Christ is daily immolated. The use of altars in the Church, and the respect paid to them, date from the earliest ages. The

priest also is directed to kiss that part of the altar where is placed the stone under which are deposited the relics of the Martyrs, and thus there is furnished another testimonial of reverence to our Divine Redeemer, through the respect which is exhibited towards the earthly remains of those who have exemplified His precepts by their virtues, or sealed the profession of His doctrines with their blood. In the earliest ages of the Church the holy sacrifice of the Mass used to be offered on the tombs of the Martyrs, and hence arose the custom of enclosing a portion of their relics in the altar stone. It is becoming that beneath our earthly altars should repose the relics of the Saints, since St. John remarks of them in his vision of the heavenly Sacrifice: 'I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held' (Apoc. vi. 9).[1]

2. *The Introit.* — The *Introit* is composed of an antiphon, a verse of a psalm, and the *Gloria Patri*. It is called by this name, which means entrance, either because it is the beginning of the Mass, or because at solemn High Masses the choir usually chants it as the priest is approaching the altar. The *Introit* of the Mass is attributed by some authors to Celestine I., but by most authors, whose opinion Benedict XIV. adopts, it is attributed to St. Gregory the Great. In the Antiphonarium composed by that holy Pontiff he selected from the Book of Psalms some for the *Introit* of the Mass, some for the *Responsorium*, and some even for the Offertory. Nearly all the *Introits* are taken from the Psalms, except the one for the Feast of the Nativity—*Puer natus est nobis*; that for the Ascension—

[1] 'Hierurgia,' vol. i., p. 85.

Viri Galilæi; that for the Day of Pentecost—*Spiritus Domini;* and that for St. Peter the Apostle—*Nunc scio vere;* and all these *Introits,* though not taken from the Psalms, are, however, taken from Holy Scripture. There are a few not taken from Holy Scripture that call for no special mention.

At first the whole psalm, with the *Gloria Patri,* used to be said at the *Introit,* but for the last 1,200 years and more the whole psalm has not been recited, but only a few verses of it. After the *Gloria Patri* the antiphon is repeated.

3. *The Kyrie Eleison.*—These are two Greek words which signify 'Lord, have mercy.' It is repeated three times in honour of God the Father; *Christe Eleison* is then thrice repeated in honour of God the Son; and afterwards *Kyrie Eleison* is again repeated three times in honour of God the Holy Ghost. This prayer is found in the Liturgy of St. James the Apostle, but doctors differ in opinion as to who it was that introduced it from the Eastern into the Western Church. The common opinion attributes its introduction into the West to Gregory the Great, but this opinion cannot be sustained, as it has been clearly proved that it was in use in the Apostolic See and in the Provinces of Italy sixty years before St. Gregory.

It may here be remarked that in the Latin Missal these Greek words are retained, as also some Hebrew words: *Amen, Alleluia, Sabaoth,* and *Hosanna,* to signify that the Church is one and the same which first began with the Hebrews and Greeks, and afterwards included the Latins and the Gentiles in general.

Formerly it was not determined how many times the *Kyrie Eleison* should be repeated, but this was left to

the will of the priest who celebrated Mass, and it was usually omitted in Masses when the Litanies had been said or sung immediately before them in which the *Kyrie* had been already said. Now, however, the universal rule prevails of saying the *Kyrie* in all Masses, and only the number of times prescribed.

4. *The Gloria in Excelsis.*—By this hymn is commemorated the heavenly glory towards which we aspire after this life of misery is over. Of this hymn we know that the first verses, 'Glory be to God in the highest, and on earth peace to men of good will,' were sung by the angels who appeared to the shepherds on the night of our Lord's Nativity. The rest of the hymn was composed by ecclesiastical doctors, according to the testimony of the Fathers of the Council of Toledo (A.D. 633). Some have attributed its composition to St. Telesphorus, Pope, others to Hilary, Bishop of Pictavia, but, according to Cardinal Bona, its authorship is uncertain.

Nothing is certain as to the time when this hymn was introduced into the Mass. At first it was sung only at the Mass of the Nativity. Afterwards it was said on Sundays and festive days by bishops at their Masses, but priests were allowed to recite it only on the Feast of the Pasch, or Easter Sunday. It was not till after the tenth century that it became part of the Mass, as at present. It is now said in all Masses except in Masses of the Dead, during Advent, from Septuagesima to Passion Sunday (unless the Mass be in honour of some Saint), and during the whole of Passiontide, Holy Thursday excepted. The hymn being one of joy has no appropriateness on those days of sorrow and mourning. At Votive Masses it is said

in the Masses of the Blessed Virgin and the Angels, but not in any of the other Votive Masses. The Greeks call it the great Doxology, and the *Gloria Patri* the minor Doxology.

II. LITURGICAL.—The priest having ascended to the centre of the altar, places his hands joined together on it, with a medium inclination of his body, and begins the prayer *Aufer a nobis;* at the words *quorum reliquiæ* he kisses the altar just in front of the chalice, and in doing so he extends his hands and rests them on the altar outside the corporal. This he always observes when kissing the altar before the Consecration, but after the Consecration he places his hands on the corporal. After the kissing of the altar he joins his hands, stands erect, and, having finished the prayers, proceeds to the Epistle Corner to read the *Introit.* In the older Roman Ordos, and by ecclesiastical writers up to the fifteenth century, that part of the altar to the right of the priest facing the altar and to the right of the people was designated the *right* of the altar; but in the Pontificale, published in Rome, 1485, it was prescribed that by the 'right' and 'left' of the altar should be understood the sides that are right and left of the crucifix, which is placed in the centre above the altar. So that now, and since that time, that side is designated the left at which the Epistle is said, and that at which the Gospel is said is designated the right.

On beginning the *Introit* the priest makes the sign of the Cross on himself, and then, joining his hands, he reads the *Introit* in an audible and intelligible voice. In Requiem Masses the celebrant does not make the sign of the Cross on himself, but over the Missal, which is intended for the Souls in Purgatory. At the *Gloria*

Patri he bows his head to the crucifix. After the *Gloria* he repeats the *Introit* as far as the psalm, and, with hands joined before his breast, he returns to the centre of the altar, where he says, conjointly with the server, the *Kyrie Eleison* as in the Ordinary of the Mass. During the joyful Eastertide generally two, occasionally three, *Alleluias* are added to the antiphon of the *Introit*. In those Masses which do not have the psalm *Judica me, Deus*, the *Gloria Patri* is omitted after the *Introit*. In the *Gloria Patri*, this solemn praise of the Blessed Trinity, there resounds an air of joy; hence it is omitted in the Masses of Passiontide and of Holy Week, as well as in Masses of the Dead, in order to indicate the profound sorrow, affliction, and grief of the Church.[1]

Having said the last *Kyrie Eleison*, the priest, standing in the same place, extends his hands, raises them to the height of his shoulders, and begins, in a clear voice, the *Gloria in Excelsis Deo*. At the word *Deo* he joins his hands and bows his head to the crucifix; then, standing erect, he continues the *Gloria* to the end with hands joined, but bows his head when he says: *Adoramus te: Gratias agimus tibi: Jesu Christe: Suscipe deprecationem nostram*. And at the end he makes the sign of the Cross on himself when he says: *In gloria Dei Patris. Amen*. The *Gloria in Excelsis* is not said in all Masses. Since the revision of the Missal by Pope Pius V. the following rule is to be observed with regard to saying the *Gloria* at Mass: As often as the *Te Deum* occurs in the Matins of the Office, the *Gloria* is said in the Mass corresponding to the Office; but if the Ambrosian Hymn is omitted in

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 381.

the Office, then in the Mass of the day the Angel's Hymn is not to be recited. And if on Holy Thursday and Holy Saturday the *Gloria* is sung at High Mass, although the *Te Deum* is omitted at Matins, it is only an apparent exception to the rule laid down; for the Mass of these two days deviates from this mournful Office—that is, it has a joyful and festive character. The *Gloria* and *Te Deum* are enthusiastic, sublime chants of joy and exultation expressive of festive rejoicing; hence both are omitted on days and in seasons mainly devoted to mourning and penances, or which at least are without a festive character.[1]

For this reason the *Gloria* is always omitted in Requiem Masses.

At the end of the *Gloria* the priest, placing his hands on the altar, kisses it, and, turning to the people, he extends his hands and joins them again while he says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

On Christmas Day, Maundy Thursday, Holy Saturday, and Easter Sunday the church bells are rung during the *Gloria in Excelsis*, as signifying the joy and gladness of the faithful on those days when they commemorate the Nativity of Christ, the institution of the Holy Eucharist, and the Resurrection of our Lord.

III. EXEGETICAL.—The prayer said by the priest when he ascends to the altar and kisses it is a prayer for the forgiveness of his sins and of those of the people, and he asks this grace through the merits of the Saints whose relics are there and of all the Saints.

In a spiritual or mystical sense this part reminds us of the seizure of our Lord by the Jewish multitude, into

[1] Gihr 'The Holy Sacrifice of the Mass,' p. 344.

PACIFIC LIBRARY

whose hands He was betrayed by the perfidious kiss and cruel treachery of Judas. Now begins what may be called the preliminary part of the Mass, which answers to the time when our Lord was interrogated about His doctrine before the various tribunals of Annas, Caiphas, and Pilate; it lasts to the end of the Creed.

1. The *Introit* is a prayer of Divine praise, consisting, as I have said, of versicles from the Psalms, and ending with the *Gloria Patri* to honour the Most Holy Trinity. As Christ renews in the Mass His Incarnation and Nativity, the *Introit* may be understood as honouring the first entrance of Christ into the world, coming as He did to redeem mankind and to restore fallen men to the friendship of God and to that happiness for which they were destined at their first creation. 'He descends from Paradise on every altar when Mass is said, bringing with Him riches immeasurable and celestial treasures. The chief amongst these are Divine grace and mercy, contrition and forgiveness of sins, remission of the penalty due to our sins, amendment of life, the grace of a happy death, a greater degree of glory in heaven, besides many temporal favours—preservation from accidents, from sin and shame, the blessing of God on all we do. These and many other graces He is ready to communicate freely to those who hear Mass devoutly, and He will bestow them abundantly.'[1]

2. *The Kyrie Eleison.*—We commemorate and deplore our present misery when we beg for mercy by saying the *Kyrie Eleison*—three times for the Person of the Father, three times for the Son, and three times for

[1] Cochem, p. 93.

the Holy Ghost against the threefold misery of *ignorance*, *guilt*, and *punishment*. Cardinal Bona remarks that it is repeated nine times, corresponding to the nine choirs of angels with whom we join our voices, and to whom at the time we raise up our hearts. It is a short, heartfelt, and complete formula of asking pardon for our sins and mercy for our infirmities. We have it in Isa. xxxiii. 2: 'O Lord, have mercy on us; for we have waited for thee.' It was that used by the blind man of Jericho: 'O Lord, Thou Son of David, have mercy on us' (Matt. xx. 30). It should be repeated with the perseverance of the woman of Canaan: 'Have mercy on me, O Lord, Thou Son of David' (Matt. xv. 22), and as humbly as the publican who struck his breast, saying: 'O God, be merciful to me a sinner' (Luke xviii. 13).

By the *Kyrie Eleison* as well as by the *Confiteor* we are also reminded that the Mass is a sacrifice of propitiation, and the most powerful sin-offering. Christ left to His Church a visible sacrifice, whereby the sacrifice of the Cross might be represented and its salutary virtue might be applied in remission of the sins we daily commit. All this is shown by the action of the priest, who at the commencement of the Mass, humbly bowing down, says the *Confiteor*, striking his breast three times, and after the server has done the same in the name of the people he pronounces the absolution. He shortly after invokes the mercy of God for the forgiveness of sin, saying the *Kyrie Eleison*: 'Lord, have mercy on us; Christ, have mercy on us.'

3. *The Gloria in Excelsis Deo*,—After the outburst of sorrow and the outpouring of confidence expressed by the *Kyrie Eleison*, with the firm hope that God has

heard our prayers, our souls should be filled with holy joy, which is manifested and proclaimed in that beautiful canticle, the first words of which have been brought from heaven to earth by a choir of angels on the night of our Lord's Nativity: 'Glory to God in the highest, and on earth peace to men of good will.'

If the angels of God sang here on earth this hymn of praise when our Saviour appeared on earth to begin the work of our redemption, ought we not now to unite our voices with joy and gladness of heart in rendering praise and thanks to that same Saviour when at the Holy Mass we commemorate and participate in all the benefits and merits of redemption?

We are reminded by this canticle that the Mass is a sacrifice of praise and thanksgiving—a Eucharistic Sacrifice. This is clearly signified by the words: 'We praise Thee; we adore Thee; we glorify Thee; we give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty,' etc.

Theologians take the trouble of explaining what we are to understand by the expression, 'We give Thee thanks for Thy great glory.' Benedict XIV. considers that the most fitting interpretation which says that in the Sacred Scriptures the glory of God signifies His grace and mercy.

Thus St. Paul, in his Epistle to the Romans, says: 'All have sinned, and do need the glory of God' (iii. 23). Therefore, when we give thanks to God for His glory, we give Him thanks for His mercy, which afterwards redounds to His glory.

'We give also this interpretation. We might say simply: "We thank Thee for Thy great mercy, which glorifies Thee so much"; but the Church, inflamed

ever with love for God, and being more occupied at the moment with the glory of her Sovereign Benefactor than with the immense advantages that have accrued to us from His bounty, wishes that we should say to Him in an outburst of pure and generous charity: "We give Thee thanks for Thy great glory, which shines with splendour so mild and beautiful in the mystery of our redemption." The glory of Him whom we love is, as it were, our glory. His happiness is ours.'[1]

According to the advice of Cardinal Bona, at the *Gloria in Excelsis*, struck with wonder that sinners in a strange land dare sing the Canticles of Angels, we should be moved with sentiments of praise, adoration, thanksgiving, faith, hope, love, and zeal for the glory of God; then, humbly making our petitions and supplications according to the meaning of the words, we should conclude by pronouncing with intense feelings of charity and reverence the words, *Tu solus Sanctus*, etc., desiring very much to see Christ our Lord loved, honoured, and glorified by all.[2]

[1] Chaignon, p. 145. [2] Bona, 'De Sacrif. Missæ.

CHAPTER IV.

THE COLLECTS, EPISTLE, GRADUAL, AND GOSPEL TO THE OFFERTORY

IMMEDIATELY after reciting the *Gloria in Excelsis*, the priest kisses the altar, and, turning to the people and extending and joining his hands, he says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with Thy spirit.

He then turns to the Missal, and, with uplifted hands, recites the Collect or Collects for the day; making a slight inclination of the head to the crucifix before beginning the prayers, he says *Oremus*—'Let us pray.' At the end of the Collects the server, with whom the people may join, answers, *Amen.*

As the Collects change with the various seasons of the ecclesiastical year and with the various festivals, I omit giving any of them, as most of them are given in the ordinary Prayer-Books and Missals used by the people.

After the Collects the Epistle or Lesson is read, and at its conclusion the server answers: *Deo gratias*—'Thanks be to God.' The Gradual, Tract (if it is to be said), and also the Sequence then follow, and all these, together with the Epistle, are read at the left side of the altar; they vary according to ecclesiastical

seasons and feasts. Then the Missal is changed to the Gospel or right side of the altar, and the priest before reading the Gospel, standing at the centre of the altar and profoundly inclined, with joined hands not resting on the edge of the altar, says:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Jube Domine benedicere.

Pray, Lord, a blessing.

Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium suum. Amen.

The Lord be in my heart and on my lips, that I may worthily, and in a becoming manner, announce His holy Gospel. Amen.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sequentia (vel initium) sancti Evangelii secundum N.

P. The continuation (or beginning) of the holy Gospel according to N.

R. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

At the words *Sequentia*, etc., the priest makes the sign of the Cross first on the Missal and then on his own forehead, mouth, and breast, and in this he is imitated by the people. At the end of the Gospel, which varies according to the Feast or Sunday, the priest, while repeating to himself the aspiration, *Per Evangelica dicta deleantur nostra delicta*—'May our sins be blotted out by the words of the Gospel'—kisses the Missal at the beginning of the text, and the server answers: *Laus tibi, Christe*—'Praise be to Thee, O Christ.' Then the priest, standing in the centre before the crucifix, says the *Credo* or Creed (if it has to be said).

Nicene Creed.

Credo in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. (Hic genuflectitur.) Crucifixus etiam pro nobis; sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem, mortuorum, et vitam ✠ venturi sæculi. Amen

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made: consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. (Here the people genuflect.) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.

Explanatory Notes.

I. Historical — 1. *The Prayers or Collects.* — The prayer or prayers recited at this part of the Mass are called the Collect or Collects, according as the priest has to say one or more.

The word 'Collect' is derived from the meeting or gathering of the faithful for the purpose of united prayer.

In the early times of Christianity it was usual for the people to assemble in a particular church on fast days, but especially during the season of public calamity, in order afterwards to proceed in regular procession to another church previously determined upon for the celebration of what was called in the language of the period 'a station.' When the clergy and the people had assembled at the place appointed, the bishop, or the priest who was to officiate, recited over the collected multitude a short prayer, which, from the circumstances, was designated 'the Collect,' or 'the gathering prayer.'

'In the Sacramentary of St. Gregory there are two prayers for the Feast of the Purification. The first is entitled the Collect at St. Hadrian's, the church at which the clergy and people met before proceeding to St. Mary Major's, where the second was recited as the Collect in the Mass of the Festival.'[1]

The form of prayer said as the Collect may be traced up to Apostolic origin, according to the testimony of Justinus and Tertullian; and many of the occasional Collects now in use are proved, by referring to the Sacramentaries of Popes Gelasius and Gregory, to have

[1] 'Hierurgia,' vol. i., p. 91.

been composed or adopted from older Liturgies by one or other of these Popes (Gelasius I., A.D. 492-496; St. Gregory the Great, A.D. 590-604). In after ages the Collects were composed according as the several Feasts were instituted, but all of them according to the formula of the ancient Apostolic Collects or prayers, which formula will be explained in the exegetical notes.

After the Collects follows the instructive part of the Mass. This begins by reciting the doctrine of the Prophets or Apostles, commonly known as the Epistle, and it is completed by the doctrine of Christ contained in the Gospel. And as we believe in Christ as the Divine truth, so the Creed is said in which priest and people show that they assent by faith to the doctrine of Christ. This portion concluded what was formerly known as the Mass of the Catechumens.

2. *The Epistle.*—To the part of the Mass now under consideration belongs the Epistle, Gradual, Tract, and Sequence. St. Thomas says that the people are to be disposed for the Sacrament of the Eucharist, which is the *Mysterium fidei*, by the doctrine of the Prophets and Apostles.

Sometimes the Lesson read after the Collects is taken from the Books of the Old Testament, and sometimes from the Acts of the Apostles, but more often from the Epistles, especially the Epistles of St. Paul, and hence that Lesson received the name of, and is known as, the Epistle.

We learn from the Acts of the Apostles that the Jews began their meetings in their synagogues by reading portions of the Books of Moses and the Prophets. St. Paul, writing to the Corinthians (xiv. 26), says: 'How is it then, brethren? when you come together,

every one of you hath a psalm, hath a doctrine,' by which some commentators understand psalms and lessons before the Sacrifice. He speaks more explicitly of the reading of Epistles in writing to the Colossians (iv. 16), where he says: 'And when this epistle shall have been read with you, cause that it be read also in the Church of the Laodiceans: and that you read that which is of the Laodiceans.' And again, in writing to the Thessalonians, he says, at the close of his First Epistle: 'I charge you by the Lord that this epistle be read to all the holy brethren' (1 Thess. v. 27). From these texts we may gather that, although the Apostle does not say expressly that the Epistles are to be read at Mass, yet we know of no other gathering of the Christians in his day at which they might be read; and it therefore appears to be certain that the reading of the Scriptures and of the Epistles was introduced into the Mass by the Apostles.

In the first ages of the Church, not only the writings of the Prophets and Apostles were read publicly in the church, but also the letters of Bishops and Popes, much in the same manner as we now read Bishops' Pastorals and Papal Encyclicals.

The series and order of the Epistles and Gospels for the Sundays of the year which are read in the Mass are commonly attributed to St. Jerome. In some old Liturgies two lessons are read before the Gospel; in France at one time three were read before the Gospel, but according to the present discipline of the Church, except on certain days, only one lesson is read.

Benedict XIV. proves by the authority of the most ancient Christian writers, St. Justin, Eusebius, Papias, Bishop of Hierapolis (Hierapolotanus), that the prac-

tice of reading the Gospel in the Mass is of Apostolic origin, and began after the Gospels were written by the Evangelists.

3. *The Nicene Creed.*—About the middle of the fifth century the Nicene Creed was introduced into the Liturgy of the Mass in the Eastern Church. In the Western Church it was ordained as part of the Liturgy of the Mass during the Pontificate of Benedict VIII., about the year 1014, although for many years before that date it was in use in the Churches of Spain and France. It was not in general use in the Western Church before that date, because till then the heresies of the East, against which the Nicene Creed was drawn up, had not been so prevalent.

II. LITURGICAL—1. *The Collect or Collects.*—When the priest has said the *Gloria in Excelsis,* he kisses the altar, and, joining his hands, he turns by the right-hand side to the people; then, extending and joining his hands he says in a clear voice *Dominus vobiscum* and immediately he turns to the Missal to read the Collects. Before beginning the Collects, the priest, again extending and joining his hands and inclining his head towards the crucifix, says *Oremus.* Then, with hands extended to the width of his body and raised to the height of his shoulders, he reads the Collect or Collects. At the conclusion of the first and of the last Collect (if more than one be read), joining his hands and bowing to the Cross, he says: *Per Dominum nostrum Jesum Christum, Filium tuum;* then, turning to the Missal, he continues: *Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.* The server answers, *Amen.*

The celebrant extends and joins his hands as often

as he says the *Oremus*, except before the *Pater noster;* also as often as he turns to the people and says, *Dominus vobiscum;* and when he says, *Orate, Fratres.*

When a Bishop celebrates Mass, before reading the Collects, instead of *Dominus vobiscum*, he salutes the people with the words, *Pax vobiscum*—'Peace be with you,' the words whereby our Lord saluted His disciples after the Resurrection. Benedict XIV. assigns as a reason for this that the Bishop is a figure of Christ, and that in the other parts of the Mass he says *Dominus vobiscum* to signify that he is also one of the clergy. As *Pax vobis* are words of joy, they are not used by Bishops during Lent, except on Feast days, nor on Ember days, nor on the Vigils of Saints and other fast days. On these occasions Bishops say the *Dominus vobiscum* before reading the Collects.

Whenever, during the Collects or other prayers of the Mass, the name of *Jesus* has to be said, the celebrant inclines his head to the crucifix. Should he have to say the name of the Blessed Virgin, or of the Saint of the day, or of whom a commemoration is made, the inclination is made towards the Missal; and the inclination is also made to the Missal when the name of the Pope occurs.

2. *The Epistle.*—In reading the Epistle the celebrant puts his hands either upon the Missal or Missal-stand, or he may take the Missal in his hands. It should be read in a clear intelligible voice, and at the end the server answers, *Deo gratias.*

In like manner, standing in the same place, the celebrant reads the *Gradual, Alleluia,* and the *Tract* and *Sequence,* if these have to be read.

3. *The Gradual.*—So called because in ancient times

it used to be sung from the steps (*gradus*) of the altar or pulpit. It consists of one or more verses from the Psalms, and is now always read by the celebrant after the Epistle, except during Paschal time, when in its place two other verses are said, as noted in the Missal. After the Gradual two *Alleluias* are said, then the verse, and after the verse one *Alleluia*. In Paschal time, when the Gradual is not said, another *Alleluia* is added after the second verse; but when the Sequence is said the *Alleluia* is not said after the last verse, but at the end of the Sequence. From Septuagesima to Holy Saturday the *Alleluia* is not said, nor is it said in the Ferial Masses of Advent, nor on Ember days, nor on Vigils when fasting is prescribed, except the Vigil of the Nativity of our Lord when it happens to fall on Sunday, the Vigils of the Pasch and of Pentecost, and the Pentecost Ember days; neither is it to be said on the Feast of Holy Innocents, unless that Feast should fall on a Sunday.

Alleluia is a Hebrew term, which signifies 'Praise ye the Lord'; but as it expresses a transport of joy which cannot be adequately rendered by any term in Greek or Latin, it has been retained in its original form.

4. *The Tract.*—So called from the Latin word *trahere*, 'to draw' or 'spin out,' either because it used to be sung softly and mournfully by a cantor, or because it was sung continuously and without interruption by a cantor. Instead of the *Alleluia* it is said in the Mass from Septuagesima to the Pasch.

Writing on this subject the author of 'Hierurgia' says: 'After the Epistle, in order to unite prayer with instruction, the whole, or part, of one of the Psalms is recited; and this anthem is called the Gradual, from

an ancient custom which prevailed of chanting it on the *gradus*—that is, the steps of the ambo or pulpit in which the Epistle used to be recited. These versicles composing the Gradual used to be chanted sometimes by one chorister alone, without any pause or interruption; sometimes alternately and by many voices which responded one to another. When the chanting was performed by one voice, and without interruption, it was distinguished by the appellation of Tract, from the Latin *tractim*, "without ceasing"; when it was sung by several of the choir or by the whole of the congregation, who took up some of the strophes, it was called the anthem, sung in versicle and response. Hence the origin of the generic term Gradual, and of the specific ones, Tract and Response.'[1]

5. *Sequences.*—These are certain hymns, says Benedict XIV., which are said on some few festivals after the Gradual, and because they follow in this way the Gradual the name *Sequence* was used to designate those particular hymns. They are also called Proses, because, though written in a species of verse, they are not fettered by any of the recognised laws of metre. 'The introduction of these hymns into the Liturgy,' says Dr. Rock, 'is thought to have originated in the devotion of B. Notkerus, Abbot of the Monastery of the Irish St. Gall in the Diocese of Constance, towards the close of the ninth century. Notkerus died in 912.'[2] There are five of these Sequences: *Victimæ Paschali* on Easter Sunday; *Veni, Sancte Spiritus* on the Feast of Pentecost; *Lauda Sion* on the Feast of Corpus Christi; *Stabat Mater* on the Feasts of the Seven

[1] 'Hierurgia,' part i., p. 96. [2] *Ibid.*, p. 98.

Dolours of the Blessed Virgin; and the *Dies iræ* in Masses of the Dead.

The *Victimæ Paschali*, etc., said or sung at Easter, according to Durandus, is the production of Robert, King of the Franks, in the eleventh century. The *Veni Sancte Spiritus*, etc., for Pentecost is considered to have been written also in the eleventh century by B. Hermannus Contractus. The *Lauda Sion*, etc., for the Feast of Corpus Christi is ascribed to St. Thomas of Aquin. The *Dies iræ*, etc., issued from the pious pen of Cardinal Latino Orsini, a Dominican friar who flourished in the thirteenth century. The *Stabat Mater*, etc., is attributed to Pope Innocent III. by Pagi in the Life which he wrote of the Pontiff.[1] According to these dates, the introduction of these Sequences into the Mass cannot be attributed to Notkerus.

6. *The Gospel.*—Before beginning the Gospel, with hands joined the celebrant says in a clear intelligible voice, *Dominus vobiscum;* and the server responds, *Et cum spiritu tuo.* Then, with his left hand on the Missal, with the thumb of his right hand he makes the sign of the Cross at the beginning of the Gospel which he is to read; afterwards removing his left hand and placing it on his breast, with the thumb of his right hand he signs himself on the forehead, mouth, and breast, and in doing so he says *Sequentia* or *Initium Sancti Evangelii*, etc., to which the server responds, *Gloria tibi Domine.* Then the celebrant joins his hands and reads the Gospel, and at its conclusion he raises the book a little and kisses the beginning of the Gospel which he has read. The server answers, *Laus tibi Christe.* Should the name of Jesus occur in the text,

[1] 'Hierurgia,' part i., note 36.

the celebrant bows his head towards the Missal, and he genuflects when the genuflection is prescribed.

During the Gospel all the people should stand, indicating by this position their eagerness to hear and obey its precepts. By custom introduced into these countries the people remain standing also during the *Creed*. They should sign themselves in the same manner as the priest at the beginning of the Gospel, and genuflect with him at the words, *Et incarnatus est.*

7. *The Sermon.*—According to the Rubrics of the Missal, the Sermon is to be preached immediately after the Gospel. A short exhortation may, however, be given after the priest's communion; but when a panegyric of the dead has to be preached, this should be done after the Mass and before the Absolution of the Dead.

8. *The Nicene Creed.*—Immediately after the Gospel (when a sermon is not preached) the celebrant says the Nicene Creed, called also the Creed of Constantinople. It is appropriately recited here because by the Gospel, with the heart, we believe unto justice, and by the Creed, with the mouth, confession is made unto salvation (Rom. x. 10).

The Creed is not said always at Mass, but only on certain days. The days on which the Creed is to be said are arranged in the Liturgy according to mystery, doctrine, and celebration or solemnity. By reason of the mysteries of our religion it is to be said on all the festivals of our Lord and of His Blessed Mother; by reason of the doctrines of the faith delivered to us by Scripture and tradition it is to be said on all the Feasts of the Apostles and the Doctors of the Church; and by reason of celebration or solemnity it is to be

said on the Feasts of Patrons and other Feasts of the first and second class, when the people are supposed to attend Mass in greater numbers. It is also said during the octaves of these Feasts when they are kept with an octave.

In saying the Creed, the celebrant stands at the centre of the altar, and, extending and elevating his hands, he begins the Creed, and at the words *in unum Deum* he joins his hands and bows his head to the crucifix. He also bows his head at the words *Jesum Christum* and *Simul adoratur;* and at the words *Et incarnatus est . . . et homo factus est* he genuflects in the usual manner, and this he does in reverence for the mystery of the Incarnation. At the words *Et vitam venturi sæculi, Amen,* he signs himself with the sign of the Cross. According to the general rubrics, the people should be kneeling during the Creed, but in these countries, as I have said, by reason of long-established custom, the people stand. They genuflect with the priest at the *Et incarnatus est,* and at the end make the sign of the Cross at the same time as the priest.

III. Exegetical—1. *Some of the Celebrant's Actions during this Part of the Mass.*—He turns to the people, and saying the *Dominus vobiscum* he extends and joins his hands. He also extends and joins his hands each time he says *Oremus.* This is done to signify the exceedingly great charity of Christ for all, and to show them how He would embrace them in the bonds of love, and how He wishes them to remain united to Him in love and to be obedient to His commandments. The Lord remains with those who keep His Word and who live in charity.

During the recital of the Collects and other prayers the celebrant has his hands extended and elevated, to signify the outstretched arms of our dying Lord on the Cross, who, dying for all mankind, wished to receive them in His arms and press them to His heart in token of His undying love for them.[1] The *Dominus vobiscum* is said eight times during the Mass, and by this salutation the priest wishes for the people spiritual welfare and salvation. For if God is with us, we have His grace, His blessing, His assistance, His mercy. The priest in saying it turns four times to the people—namely, before the Collect, before the Offertory, before and after the Post-Communion, unless he has the people before him in consequence of the position of the altar, as in some old basilicas.

Four times when the *Dominus vobiscum* is said the priest does not turn to the people—firstly, after the *Confiteor*, when he is entirely intent in expiating his own faults and cleansing his own soul; secondly, before the Gospels, when he is intent on announcing the word of God; thirdly, at the Preface, when with mind and heart raised up to God he is intent on the sacrifice about to be offered (Benedict XIV. quoting Gavantus).

Praying with the hands extended and elevated is in accordance with the usage mentioned both in the Old and the New Testament. The Psalmist says: 'Hear, O Lord, the voice of my supplication, when I pray to Thee, when I lift up my hands' (Ps. lxii. 5); and 'All the day I cried to Thee, O Lord; I stretched out my hands to Thee' (Ps. lxxxvii. 10). In the New Testament St. Paul, writing to Timothy, says: 'I will,

[1] Müller, 'The Blessed Sacrament,' p. 279.

therefore, that men pray in every place, lifting up pure hands without anger and contention' (ii. 8). In ancient times it appears to have been not unusual for priests and people to pray with hands outstretched fully in the form of a cross, as is still the case in some religious communities on specific occasions; but for the sake of convenience and becomingness the present practice was adopted by the priests at Mass. Dr. Rock gives the following note on the priest's actions during Mass: 'By making a reverence before the crucifix, by bowing his head as he pronounces the Sacred Name of Jesus, and by kissing the text of the Gospel, the priest intends to honour and worship, not an image, nor a sound, but Jesus Christ Himself in heaven, who is represented and called to his remembrance by these several sensible signs and figures. To these symbols of Jesus the priest exhibits no more honour than the Jewish priesthood, by an express command of God, manifested to the Ark of the Testament and to the Temple. The Catholic neither worships nor prays to, nor reposes any trust in, images, as the heathens did in their idols; nor does he believe any power or virtue to reside in them. He is expressly taught by his Church "that images have neither life nor sense to help him" (Concilium Tridentinum, Sess. 25).'[1] I would modify the above note a little by saying that we do not honour the Holy Name of Jesus, and the Gospels, and relics and images in themselves, but always by reason of the original which they represent as our motive, and also because we regard them as holy things, or things that are blessed and consecrated to God. I don't think Protestants of to-day are so deluded as honestly

[1] 'Hierurgia,' vol. i., note 30.

to imagine that Catholics believe such things to have life, or sense, or power to help them, or that they honour them in any idolatrous manner. Photographs, pictures, and gifts are honoured by reason of the donor, or those whom they represent or to whom they belonged, by all people, and why should not Catholics continue their love and devotion for the Holy Name and for the relics and images of Christ and His Saints?

The movements of the priest from one part of the altar to another may here be explained, and I take the following explanation from Benedict XIV.: The *Introit* and the rest of the Mass to the Gospel is read on the Epistle side, except the *Kyrie* and the *Gloria in Excelsis*. These, together with the *Credo* and all the rest that appertains to the substance of the Sacrifice, are recited in the middle of the altar. The Gospel is said on the right side, where the Missal is placed from the reading of the Epistle to the Post-Communion.

The meaning of these movements and positions is accounted for in a very simple manner. In olden times the faithful used to make their offerings on the Epistle side, and then the celebrant and Missal had to make way for them. The author referred to also tells us that in olden times, speaking of Solemn Mass, the celebrant went up to the altar for the sacrifice at the Offertory; that the subdeacon sang the Epistle and the deacon the Gospel away from the altar; and that the Missal was therefore placed at the left-hand side of the celebrant because there was no other place for it. The chalice was placed in the centre of the altar, and the offerings of the faithful on the Epistle side. This order came to be observed also in Low Masses, or whenever the celebrant offered the Holy Sacrifice without deacon

and subdeacon. After the Communion the celebrant recites the rest of the Mass at the Epistle side, because then the offerings of the faithful have been removed, and also because in solemn Masses the Gospel side is occupied by the subdeacon in purifying the chalice. These reasons account in a natural manner for the celebrant reciting the prayers at Mass in the different places mentioned; but Benedict XIV. reminds us that all this contains also a mystical sense. Some say that the Epistle side signifies the Hebrew people who were first called to the faith, and that the Gospel side represents the heathen world which embraced the Gospel after the Jews had rejected it; and that the return of the celebrant to the Epistle side signifies the future conversion of the Jews.[1] These movements also are said to signify how our Lord was led from one iniquitous tribunal to another during His Passion.

2. *The Collect or Collects.*—The prayers of the Mass are designated by various names. Sometimes they are called *prayers* pure and simple, but in order to distinguish them some are called *Commemorations*, some *Secrets*, some *Post-Communions*, and some *Collects*.

Prayer is the general name for all these, and that which is used, in a more strict sense, to designate the principal prayers of the Mass—namely, those proper to the Mass or Office of the day.

Under the name of commemorations are classed, generally speaking, all those prayers that are read after the principal prayers of the Mass, and which are distinguished by the names *special*, *common*, and *votive;* and I need scarcely say that it is not necessary in a work of this kind to go into their explanation, as it is

[1] 'De Missæ Sacrificio,' cap. vi.

a department belonging to a work strictly liturgical, for the use of the clergy.

Those prayers are called *Secrets* which correspond to the first prayers of the Mass, and which are recited secretly by the priest between the *Orate, Fratres*, and the Preface, and they are not prefaced by the *Oremus*.

The Post-Communions are prayers corresponding to the preceding, which are recited, as their name indicates, immediately after Communion.

The name Collect very often, especially in decrees, signifies votive prayers; but sometimes (though rarely in ecclesiastical decrees) it signifies the principal prayer of the Mass, either for the reason already given in the historical section, or because, according to another meaning of the word, the priest, as the mediator between God and man, collects the prayers (or *vota*) of the faithful. Amongst ordinary Catholics I don't think the name is in general use, and it need not be, except in a way to distinguish the principal prayer of the Mass from the *Secret* and *Post-Communion*. In the Missal it is called prayer pure and simple.

As regards the form or structure of these prayers, it is to be noted that they are made up of or contain four parts, either explicitly or implicitly: (1) The raising up of the mind to God, by which the prayer usually begins. (2) Thanksgiving, either for the Mystery which is that day commemorated, or for the graces and privileges bestowed upon the Saint whose feast is celebrated. (3) Postulation, or petition, in which is expressed the grace or favour specially suitable to the Mystery or the Feast. (4) The conclusion, which is a certain form of Doxology in honour of the Holy Trinity.

The conclusions of the prayers are distinguished by reason of the Persons of the Holy Trinity, to whom they are addressed.

The rules for the longer conclusions which are used in the Mass and in the Divine Office are as follows:

A prayer addressed to the Father concludes: *Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end.*

If in the beginning of the prayer mention is made of the Son, it concludes, *Through the same Lord Jesus*, etc. If at the end, it concludes, *Who liveth and reigneth with Thee*, etc. A prayer addressed to the Son concludes, *Who livest and reignest with God the Father*, etc. If in a prayer directed to God the Father or to the Son mention is made of the Holy Ghost, in the conclusion will be the words, *In the unity of the same Holy Spirit*, etc.

In other ecclesiastical functions as a rule, and in our ordinary prayers, shorter conclusions are used. Thus, in a prayer directed to the Father, we conclude with the words, *Through Christ our Lord;* if in the prayer mention is made of the Son, we conclude, *Through the same Christ our Lord.* A prayer which is directed to the Son concludes, *Who livest and reignest for ever and ever.*

When many prayers are said in the Mass, only the first and last terminate with the formula of the conclusion; and the *Oremus* is said only before the first and the second, except the *Secrets*, which are said without the *Oremus.*

The prayers of the Mass, it may be noticed, are directed to God the Father with few exceptions, because this is in accordance with the manner of offering up our prayers taught us by our Saviour, as

exemplified in the Lord's Prayer; and they are offered in the name of and through our Lord and Saviour Jesus Christ, according to His own words: *Amen, Amen, I say to you; if you ask the Father anything in My Name, He will give it you* (John xvi. 23). Besides this, we are told that there is no other name given to men whereby they can be saved, and that the man Christ Jesus is the one Mediator of God and man.

These prayers are not addressed to the Trinity, because if addressed to the Trinity the concluding words, *through our Lord Jesus Christ, Thy Son*, might signify that Christ is the Son of the Blessed Trinity; or if the word 'Son' should be omitted, and we were to say only *through Christ our Lord*, the Persons of the Trinity would seem to be divided—one Person whom we invoke would be in the Trinity and the other through whom we invoke would be outside. Therefore, to obviate all difficulties, these formal prayers are directed to one Person, and that the first, from whom the other two Persons proceed.

We are not on this account to imagine that by addressing our prayers to God the Father the Son and the Holy Ghost are excluded, because there is the unity of essence in the Father, Son, and Holy Ghost; and in the end of the prayers we declare the Son and the Holy Ghost to live together with the Father for ever and ever, and thus the Son and the Holy Ghost are invoked together with God the Father.

Another reason is also assigned for addressing the prayers of the Mass to God the Father, and that is because the Mass is the renewal and representation of the oblation which Christ offered on the Cross to His Eternal Father.

Some of the prayers, however, are addressed to the Son, concluding as explained above. These are few, and, according to Benedict XIV., comparatively recent. The Church would wish by this to show us that the prayers of Mass need not necessarily and invariably be addressed to the Father, but that they also can be addressed to the Son.

Cardinal Bona writes: 'Nearly all the Collects are directed to God the Father, a few to God the Son, and none to the Holy Ghost, not because He (the Holy Ghost) is the Gift, and a gift is not asked of a gift, as some with Durandus have argued, but because the Mass is a representation of the oblation by which Christ offered Himself to the Father, and on this account the liturgical prayers are offered to the Father.'[1]

3. *The Epistles and Gospels.* — These are explained regularly to the people in the sermons and instructions given from the pulpit, and they call for no explanation or commentary here.

The Gospel is attended with more ceremonies than the Epistle, for the reason that it contains the Word of God as proceeding not from human lips, but communicated to men by our Divine Saviour Himself. At the beginning of the Gospel both priest and people make the sign of the Cross upon the forehead, mouth, and breast, to signify that they pray God to enlighten their understandings and open their hearts to receive His sacred teaching, and make them ever ready to profess it with their lips. The priest previously makes the sign of the Cross on the book at the beginning of the Gospel he is going to read, to signify that it is the Word

[1] Cardinal Bona, *apud* Benedict XIV., 'De Sacrificio Missæ,' cap. v.

of Jesus Crucified, from whence proceed salvation and benediction.'[1] The priest kisses the text of the Gospel at the end to express reverence for the Word of God, and he says the words, *May our sins be blotted out by the words of the Gospel.*

4. *The Creed.*—This is a profession of faith made by the priest and people, appropriate at this part of the Mass. At the words, *Et incarnatus est*, etc.—*And became incarnate by the Holy Ghost, of the Virgin Mary; and was made Man*, all genuflect in honour of the Mystery of the Incarnation and to adore God made Man.

Here terminates the preludes of the Mass, or the immediate preparation for the Sacrifice, which begins with the Offertory or Oblation.

All this portion was known formerly as the Mass of the Catechumens, because the catechumens—that is, those under instruction for baptism—were allowed to be present at it; but they had to withdraw before the Mass properly so called, which commences with the Offertory or Oblation.

Dr. Rock explains this observance: 'As long as the Discipline of the Secret was enforced, this was the period at which catechumens were dismissed from the assembly, and then what was called the Mass of the Faithful began. Not only were the catechumens, or persons who had not been purified by the regenerating waters of Baptism, excluded from the Sacrifice of the Mass, but also the public penitents, or Christians who had defiled the robe of baptismal innocence by the black stains of sin, and were in consequence considered, in those times of primitive fervour, unworthy to remain and attend at the Eucharistic Sacrifice.'[2]

[1] Cochem, p. 358.
[2] 'Hierurgia,' part i., note 52 on the Rubrics.

CHAPTER V.

FROM THE OFFERTORY TO THE CANON OF THE MASS

THE priest having read the Offertory, takes the paten with the Host, and says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O holy Father, almighty and eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen

Pouring wine and water into the chalice, he says:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of, etc. Amen.

Offering up the chalice, he says:

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu Divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty, it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. Amen.

Bowing down, he says:

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Elevating his eyes and stretching out his hands, he says:

Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium, tuo sancto nomini præparatum.

Come, O Sanctifier, almighty, eternal God, and bless ✠ this sacrifice, prepared to Thy holy Name.

Washing his fingers, he recites the following:

Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine. Ut audiam vocem laudis; et enarrem universa mirabilia tua. Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ. Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam. In quorum manibus inquitates sunt; dextera eorum repleta est muneribus. Ego autem in innocentia mea ingressus sum; redime me, et miserere mei. Pes meus stetit in directo; in ecclesiis benedicam te, Domine. Gloria, etc.

I will wash my hands among the innocent; and will encompass Thy altar, O Lord. That I may hear the voice of praise, and tell of all Thy marvellous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with bloody men. In whose hands are iniquities; their right hand is filled with gifts. As for me, I have walked in my innocence; redeem me, and have mercy upon me. My foot hath stood in the right path; in the churches I will bless Thee, O Lord. Glory, etc.

Bowing before the altar, he says :

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri; et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum ; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the saints; that it may be available to their honour and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Turning to the people, he says :

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

He then recites the Secret Prayers. Which being finished, he says in an audible voice :

P. Per omnia sæcula sæculorum.

R. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus. Per

P. World without end.

R. Amen.

P. The Lord be with you.

R. And with thy spirit.

P. Lift up your hearts.

R. We have them lifted up unto the Lord.

P. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God,

Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

through Christ our Lord. Through whom the Angels praise Thy Majesty, the Dominations adore, the Powers do hold in awe. The heavens, and the virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted with suppliant confession, saying.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

Explanatory Notes.

I. Historical.—1. *The Offertory.*—The Offertory taken in a wide sense includes all that part of the Mass which the celebrant recites from the *Dominus vobiscum* after the Creed, or immediately after the Gospel when the Creed is not said, to the *Per omnia sæcula sæculorum* before the Preface. In a strict sense it means only the short antiphon which the celebrant recites immediately after the *Dominus vobiscum.* It owes its name to the ancient practice observed by the faithful, who at this part of the Mass presented at the altar their offerings of bread and wine to be consecrated at the Holy Sacrifice. As to the present practice of making the collection or receiving at this part of the Mass the offerings of the faithful, it may be said that it is conformable to that which was observed in the early ages, and it is more convenient and suitable to the circumstances of recent times for the people to make offerings of money instead of bread and wine, which offerings

serve the same purpose as the offerings in kind—namely, the support of the priest, the supplying of the means requisite for the preservation and decoration of the altar and the church, and for the vestments and holy vessels, etc., required for the Holy Sacrifice of the Mass.

During the offerings the choir in olden times chanted a responsory psalm called the *Offertorium*. This chant is of ancient use. Monsignor L. Duchesne says: 'It was introduced into Carthage while St. Augustine was yet alive. As is the case with all novelties, this introduction was adversely criticised. A certain Hilary, an individual of the rank of tribune (*vir tribunitius*), made such a stir about the matter that the Bishop of Hippo was asked to write a treatise to confute him. This was the occasion of the book, now lost, called "Contra Hilarum," in which the celebrated doctor defended the custom. . . . The Offertory at present consists of a single verse without response, but in the ancient antiphonaries it presents a longer and more complicated form.'[1] Benedict XIV. makes mention of this Hilary and of St. Augustine's defence of the custom. He says, moreover, that writers are very much at variance as to the origin of the custom of singing what in the Missal is called the Offertory. Some attribute its introduction to St. Gregory the Great, some to Pope St. Celestine, and others to Pope St. Eutychianus.

2. *The Five Prayers which follow the Offertory*.—After the antiphon called the Offertory five prayers follow—namely, *Suscipe, Sancte Pater; Offerimus tibi, Domine; In spiritu humilitatis; Veni, Sanctificator; Suscipe, Sancta Trinitas*. Concerning these, Cardinal Bellarmine

[1] 'Christian Worship,' p. 174.

writes that they are not very ancient, and that they were not part of the Mass in the Roman Missal before the sixth century. Benedict XIV. does not consider them to be so ancient, because authors such as Walfrid, Rupert, and Innocent III. speak of the Secret as following immediately after the Offertory. Monsignor Duchesne says that 'the Offertory prayers now in use are not indicated in the ancient books. They are, however, complete counterparts as far as the meaning is concerned of those employed by the Greek priests, and, doubtless, also by the Gallican priests.'[1]

Besides the above prayers, we have to note also the prayers said by the priest in blessing the water, and the Psalm (xxv. 5, 6) beginning with the verse *Lavabo* which he recites when washing his fingers. At one time the blessing of the water was not expressed in words, but was signified by pouring the least quantity into the chalice in the form of a cross; but the prayer of blessing is now always said. The psalm *Lavabo*, said at the washing of the fingers, must have been introduced at an early date into the Liturgies of the Mass, as Benedict XIV. signifies that it is contained in the Liturgies of St. Chrysostom and St. Basil.

3. *The Prayer Suscipe, Sancta Trinitas, and the Orate, Fratres.*—Formerly in the Gallican Church the bread and wine were not offered separately, but both offered together by the prayer *Suscipe, Sancta Trinitas*. But the rite in use in the Roman Church of offering the bread and wine separately with their respective prayers, and then both together by the prayer *Suscipe*, is in accordance with the old Ambrosian Liturgy. We

[1] 'Christian Worship,' p. 175.

cannot attribute this prayer to any date before the fifth century, because, according to the words of the Third Council of Carthage, during the four first centuries of the Church all the prayers were directed to God the Father. The Christians understood well that prayers offered to one of the Persons of the Trinity was addressed to all Three; but they abstained from offering them explicitly to the Trinity so as not to give occasion to the pagans of rashly judging them, and of supposing that, like themselves, they admitted a plurality of Deities.

The *Orate, Fratres*, preceding the Secrets, is an invitatory form, calling upon the people to pray so that the Sacrifice may be acceptable to God the Father Almighty. The early Christians addressed one another as brothers and sisters. St. Peter addressed the men of Jerusalem as *brethren* (Acts ii. 29), and St. Paul frequently uses the expression in his Epistles. The introduction of the *Orate, Fratres*, into the Liturgy of the Mass is attributed to St. Leo I. (A.D. 440-461), and Monsignor Duchesne mentions it as contained in the most ancient form of the Roman Mass.

4. *The Preface.*—The Preface is so called because it is an introduction to the Canon of the Mass and a preparation for the Sacrifice proper. In the Liber Pontificalis, which dates from the beginning of the sixth century, it is attributed to St. Gelasius I. (A.D. 492-496); but most authors, and amongst them Cardinal Bona, Gavantus, and Meratur, though admitting the composition of some of the Prefaces as the work of Gelasius, assert with certainty that he was not the first to introduce this form of prayer into the Mass, for mention is made of it in the Liturgy of St. James

and in the works of St. Cyprian and St. Cyril, who were anterior to Gelasius, wherefore they assert that the institution of the Preface should be attributed to the Apostles, or to men of the time of the Apostles.

I may mention here that the *Per omnia sæcula sæculorum* before the Preface is the conclusion of the preceding prayer, and that the Preface begins with the *Dominus vobiscum*. After the injunction to lift up our hearts to God (*Sursum corda*) and to render Him thanks, the priest goes on : *Vere dignum et justum est*, etc. The Preface ends with an ascription to the glory of God and the *Sanctus*. The Preface is certainly to be found in all the most ancient Liturgical books extant, and therefore its origin is with good reason assigned to the time of the Apostles.

The Greek Church has but one Preface in its Liturgy, but, as Dr. Rock says, in the Latin or Western Church different Prefaces have been used on different holydays from the most ancient times. In the present Roman Missal there are eleven Prefaces, according to the feasts and seasons of the year, given in the following order : The Nativity of our Lord, the Epiphany, Lent, the Passion and Cross, Paschal Time, the Ascension of our Lord, Pentecost, the Holy Trinity and Sundays of the year, the Blessed Virgin, the Apostles, and the Common Preface said on the other feasts and ferial days of the year and at all Requiem Masses. Dr. Rock, referring to this variety and to the history of these Prefaces, writes : ' The purpose of this variety was, that in each Preface might be designated some amongst the chief characteristics of that especial Mystery for which thanks were rendered to God by the Church on that annual festival. In a letter attributed

to the Roman Pontiff Pelagius II., who died in the beginning of the year 590, there are enumerated by name nine out of the eleven Prefaces now in use. The last, or what is usually denominated the Common Preface, is probably the most ancient one we have, since it may be found in the Sacramentary of Pope St. Gelasius (A.D. 492). Concerning the Preface which is recited on the festivals of the Blessed Virgin Mary, and is attributed to Pope Urban (A.D. 1087), it is certain, if it be not the composition of that Pontiff, it at least received his approbation.'[1]

II. LITURGICAL—1. *The Offertory.*—Immediately after the Creed, or after the Gospel when the Creed is not said, the celebrant turns towards the people and says, *Dominus vobiscum* in the usual manner, and, having turned to the altar, he says the *Oremus*, and reads aloud the Offertory, which, as noted in the Rubric, varies according to the feast or season. The Offertory of the Requiem Masses is, however, always the same, and calls for some explanation to be given in the exegetical notes.

2. *The Oblation of the Host.*—The celebrant now takes the veil from the chalice and places it to his right. Then he places the chalice also on his right outside the corporal, and, removing the pall, he takes the paten with the Host in both hands, and, elevating it on a level with his breast, he says the prayer *Suscipe, Sancte Pater*, etc. Having offered the Host, he makes the sign of the Cross with the paten over the corporal, and places the Host on the front fold of the corporal and the paten on his right—under the corporal and half covered by it. If small Hosts have

[1] 'Hierurgia,' vol. i., p. 127.

to be consecrated, they are placed either on the corporal or in a ciborium close to the chalice.

3. *The Oblation of the Chalice.*—The celebrant, after the oblation of the Host, advances to the Epistle side, and, taking the chalice, wipes it lightly with the purificator. He pours the wine into it without blessing and without any prayer. He blesses the water (except in Requiem Masses), saying, *Deus qui humanæ substantiæ*, etc., and then pours into the chalice a small drop at the words *Da nobis per hujus aquæ et vini mysterium*, etc., and at the words *Jesus Christus*, joining his hands, he bows to the crucifix. He places the purificator over the uncovered part of the paten after returning to the centre of the altar, and, taking the chalice *per nodum* with the right hand, and supporting the stem of it with his left, he raises it on a level with his eyes, which he keeps elevated to the crucifix, whilst he says the prayer *Offerimus tibi, Domine*, etc.

After this prayer of offering the celebrant makes the sign of the Cross with the chalice over the corporal, and places it upon the same a little behind the Host; then, joining his hands upon the altar, he says the prayer *In spiritu humilitatis*, etc., inclining slightly. At the words *Veni, Sanctificator*, etc., he stands erect, and, raising his eyes to the crucifix, he blesses the Host and chalice with the sign of the Cross at the words *benedic hoc Sacrificium*, etc., and immediately proceeds to the Epistle corner for the washing of the hands.

4. *The Lavabo, Orate, Fratres, and Secret.*—The server pours the water on the tips of the thumbs and first fingers of both hands joined together whilst the celebrant says the psalm *Lavabo* and wipes his fingers with the towel. At the end he says the *Gloria Patri*,

etc., and inclines his head towards the crucifix. In Masses of the Dead and in the Masses from Passion Sunday to Holy Saturday included the *Gloria* is omitted.

The celebrant returns to the centre of the altar, and, bowing profoundly, with his hands joined together upon it, he says the prayer *Suscipe, Sancta Trinitas*, etc. The prayer being concluded, he kisses the altar in the usual manner, and, turning to the people by the Epistle side, he says aloud, *Orate, Fratres*, and continues the prayer in silence whilst turning by the Gospel side to face the altar. When the acolyte, or server, finishes the response, *Suscipiat Dominus Sacrificium*, etc., the celebrant says in secret, *Amen.* Then, with extended hands as at the Collects, he reads the Secret prayer or prayers. I may notice that after the Offertory verse all the prayers in this part of the Mass up to the *Per omnia* before the Preface are said in secret or in an undertone so as to be heard only by the celebrant himself.

5. *The Preface.*—At the end of the Secret, or at the last Secret in case of more than one, the celebrant places his hands on the altar on the right and left of the corporal and says aloud, *Per omnia sæcula*, etc. At the *Sursum corda* he raises his hands, extended on a level with his breast. At the *Gratias agamus* he joins his hands together, and at the words *Deo nostro* he raises his eyes and inclines his head to the crucifix. Then, extending his hands as at the Collects, he reads aloud the Preface prescribed according to the time or festival. At the *Sanctus* the celebrant joins his hands before his breast, inclines slightly, and modulates his voice to a lower tone. At the words *Benedictus qui*

venit in nomine Domine, etc., he stands erect and makes on himself the sign of the Cross, and then proceeds to the Canon of the Mass.

III. EXEGETICAL—1. *The Offertory*.—The meaning of this word and all that it includes has been already explained, but in the prayer or verses always said at Requiem Masses the following words require some explanation: *Domine, libera animas omnium fidelium defunctorum de pœnis inferni*, etc. According to the Catholic faith, there is no redemption out of hell, and these words of the Offertory are explained either as retrospective in reference to the agony of the dying, or as applying to the pains of purgatory. Benedict XIV. tells us that the Church understands by the words of this antiphon or Offertory the pains of purgatory; that purgatory is here called hell because the same fire is common to both; that when we pray that the souls may be liberated from the deep abyss and from the mouth of the lion, we have to understand the words as a prayer for the liberation of the souls in purgatory from their prison of suffering; that, finally, when the Church prays to God *ne cadunt in obscurum; ne absorbeat eas tartarus*, the words signify a petition that the pains of the suffering souls may be alleviated, or that they may no longer be detained in their place of suffering.

2. *The Prayers immediately following the Offertory*.—(1) The prayer *Suscipe, Sancte Pater*, said at the oblation of the Host, is addressed to the Eternal Father, who is called the living and true God, as in the words of the prophet Daniel (xiv. 25). And by these words we are reminded that the Sacrifice of the Mass can be offered to God alone. The Host on the paten, though now

only bread, is called an unspotted host or victim because it is soon to be changed by the words of consecration into the Body and Blood of Jesus Christ, the one and only Victim without stain or imperfection. The celebrant makes this offering first for his own sins and then for the sins of the people.

The sign of the Cross over the corporal and the placing of the Host upon it signifies that placing of the Victim upon the Cross whereon Christ offered Himself to the Eternal Father for the expiation of the sins of mankind.

(2) The prayer said when pouring the water into the chalice, *Deus qui humanæ substantiæ*, etc., is thus paraphrased by Cochem: 'O God, who hast created our nature in such an admirable manner, since Thou hast joined two substances so essentially different—a material and destructible body to a soul spiritual, immortal, formed to Thy own image; who, moreover, hast redeemed it in a still more admirable manner through the incomprehensible union' [in the text it is 'of Thy nature with ours,' which seems to be incorrect] 'of Thy Person with our nature—that is, through the union of holiness and justice with weakness and the likeness of sin — hast Thou not, by this twofold prodigy, given us the right to solicit another more consoling than either? By virtue of this mysterious union grant that we may be made partakers of His Divinity, who out of His infinite mercy towards us vouchsafed to clothe Himself with our humanity, and whose very name declares that ineffable union. It is Jesus, the Saviour of His people, the Christ, the image of the substance of His Father, Thy only Son and our Lord — *Jesus Christus Filius*

tuus Dominus noster.'[1] This paraphrase is regarded as beautiful and devotional by some authors. I give it as a sample of the paraphrasing of these prayers. Though it suggests many thoughts and reflections, yet I think the prayer itself without paraphrase is more intelligible and devotional, and the same remark, to my mind, may be applied to all the prayers of the Missal; therefore I shall not give many paraphrases of those clear and impressive prayers lest it should detract in any way from their effective nature, but confine myself to explaining some clauses that may call for a word of explanation.

(3) In the oblation of the chalice the celebrant says the prayer *Offerimus tibi, Domine, calicem salutaris*, etc. He now speaks in the plural, because (i.) in solemn Masses the deacon makes the oblation with the celebrant, and the same word is retained in low Mass; (ii.) because he now speaks in the name of all, for the people in whose behalf he has prayed, and who have been blessed and represented in the chalice by the infusion of water, presently pray and unite with him in offering the 'Chalice of Salvation.' When offering the bread he speaks in his own name and in the singular. It is called here the 'Chalice of Salvation' because very shortly by virtue of the words of consecration it will be the chalice of the Precious Blood of Jesus Christ, which is the price of our salvation.

Cochem, writing on the oblation of the Host and chalice, says: 'The reason why the priest designates the oblation as "this immaculate Host" and "the Chalice of Salvation," is because it is destined to be changed into the Body and Blood of Christ.' The

[1] *Apud* Chaignon, p. 157.

offering of the oblation must be distinguished from the offering of the Holy Sacrifice itself; for this does not consist in an oblation of bread and wine, but of the Body and Blood of Christ, and it cannot take place until the consecration.

(4) The prayer *In spiritu humilitatis* is founded on the prayer of the three children cast into the fiery furnace. 'In a contrite and humble spirit let us be accepted . . . so let our sacrifice be made in Thy sight this day, that it may please Thee; for there is no confusion to them that trust in Thee' (Dan. iii. 39, 40).

(5) The prayer *Veni, Sanctificator, omnipotens, æterne Deus* is an invocation of the Holy Ghost, source of all sanctification, Eternal and Almighty God, co-equal to the Father and the Son, to bless the sacrifice prepared upon the altar. As the Body of our Lord Jesus Christ was formed in the virginal womb of the Blessed Virgin by the operation of the Holy Ghost, the Church prays for the aid of the Holy Spirit in confecting this great Sacrifice of the Holy Eucharist.

(6) The prayer of the Holy Trinity, *Suscipe, Sancta Trinitas*. This prayer is offered in commemoration of the mysteries by which our Redeemer vouchsafed to accomplish His sacrifice in His natural Body, and that the fruits of that sacrifice may be communicated to all the members of His mystical Body. It is offered in memory of the Passion and Resurrection of our Lord, and in it mention is made of the Blessed Virgin, Blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints whose relics rest in the altar-stone, that the sacrifice may be available to their honour as well as to our salvation, and that they may intercede for us in heaven whose memory we celebrate

on earth. This sacrifice gives the greatest honour and glory to our Saviour, through whose merits alone the Blessed Virgin and all the Saints were sanctified, and Christ's honour and glory is diffused through His Saints as living members united to Him as their Head.

3. *The Host, Paten, and Corporal; the Wine Mixed with Water.*—These things call for some explanation.

(1) The word *host* is derived from the Latin *hostia*, and means a victim to be sacrificed. It is the bread used as the *matter* of the Holy Eucharist. In the Latin or Western Church unleavened bread is used at Mass, and in the Greek Church leavened or fermented bread, according to the Decree of the Council of Florence. This bread of necessity must be made of flour mixed with natural water and baked either in an oven or, as is usually done, between heated iron moulds. On our Hosts there is usually the impression of the crucifix, or a lamb, or the words 'I.H.S.,' which signify *Jesus, hominum Salvator* (Jesus, Saviour of men).

(2) The *paten* is a circular plate, silver gilt, and sometimes made of gold, and the name is derived from the Latin word *patena*.

(3) *The Corporal.*—Concerning this Dr. Rock, in his 'Hierurgia,' gives us the following useful and interesting explanation: 'The corporal is a square piece of fine linen, so called because it touches the Body of our Lord. It has been known by such an appellation for more than ten centuries. In the Ambrosian rite, which received its present arrangement from St. Ambrose, the corporal is likened to the linen cloths in which the Body of our Saviour was shrouded in the sepulchre. . . . The Greeks make use of a similar square piece of linen cloth, which they spread as we do. In their

Liturgies it is called εἰλητον, a word which implies the same meaning as our corporal. In explaining what is to be understood by the εἰλητον, or corporal, Germanus, Patriarch of Constantinople (A.D. 1222) says: "It signifies the linen cloth in which was wrapped the Body of Christ when it was taken down from the Cross and deposited in the monument." At a much earlier period (A.D. 412) an eminent Saint of the Greek Church attached the same meaning to the corporal. St. Isidore, who spent the greater part of his life at Pelusium, on the Nile, and was at first the disciple, afterwards the bosom friend and strenuous vindicator, of St. John Chrysostom, observes in one of his epistles, when speaking of the corporal, "that this piece of linen cloth which is spread under the Divine gift serves the same purpose as the one employed by Joseph of Arimathea. For as that holy man enveloped with a winding sheet, and deposited in the sepulchre, the Body of the Lord, through which the universal race of mortals participated in the resurrection, in the same manner we, who sacrifice bread of proposition on the linen cloth (or corporal) without doubt, find the Body of Christ." This spiritual signification, which has been attributed from all antiquity to the piece of linen called the corporal, as well as the term itself by which it is dominated in the Greek and Latin Churches, though an indirect is a very convincing argument in demonstration of the belief of the real and corporeal presence of Jesus Christ in the Blessed Sacrament, which has been professed at every age and by every nation of the Christian world.'[1]

(4) *The Wine Mixed with Water.*—Wheaten bread and

[1] 'Hierurgia,' part i., note 55 on the Rubrics.

wine of the grape are the only valid *matter* of the Holy Eucharist. By ecclesiastical precept the wine is to be mixed with a little water. This should be a very small quantity, according to the words of the Council of Florence. St. Thomas assigns the following reasons for mixing the water with the wine: First, because, on the authority of Councils and tradition, we learn that Christ mixed water with the wine before consecration; second, to signify the blood and water that flowed from the side of Christ on the Cross; third, to represent the union of the faithful with Christ, their Head and Chief, the wine representing Christ, and the water the faithful; fourth, to signify the ultimate effect of the Eucharist, which is eternal life, represented by the water of grace *springing up unto everlasting life* (John iv. 14).

The wine, as representing Christ, is not blessed; but the water, representing the people still wayfarers in this world, is blessed, as they need blessing. The blessing of the water is omitted in Masses of the Dead for the reason assigned by Gavantus—namely, as in Masses of the Dead the people are not blessed, so neither is the water during the Mass. The people signify in this case the souls in purgatory who are confirmed in grace, and I may add that such souls are not under the jurisdiction of the Church Militant.

The celebrant uses also a *purificator* and a *pall*, but these have no special mystical meaning. The purificator, as the name signifies, is a linen cloth used in cleansing and drying the chalice; and the pall is used for covering the chalice to prevent dust, flies, or any outside thing falling into it.

4. *The Lavabo, or Washing of the Hands.*—The tips of

the thumbs and of the two forefingers only are washed. These have been anointed at the priest's ordination, because by these alone he is to touch the sacred species at and after the consecration. It is therefore becoming that they be now washed before the more solemn part of the Mass. This washing has also a spiritual meaning—namely, as a symbol of inward purity of soul at this Holy Sacrifice. The words of the psalm which the priest recites contain petitions for greater purity and innocence, and although in one verse we have the words, *I have walked in my innocence*, these, far from signifying any feeling of pride or want of humility, are rather to be understood as referring all purity and sanctity to God, as indicated by the words immediately following addressed to God, *Redeem me and have mercy on me*. The psalm concludes with the *Gloria Patri*, which is a prayer of joy, and therefore omitted in the Masses of the Dead, and at all times when the pains and sufferings of Christ are especially commemorated.

5. *The Orate, Fratres.* — After the prayer *Suscipe, Sancta Trinitas*, the celebrant turns towards the people, and invites them to pray with him by the words *Orate, Fratres*. This is the last time that he turns towards the people until the Sacrifice is accomplished and the communion received, because, now entering upon the solemn part of the Mass, his attention must be entirely given to it, and must not be in the least distracted by turning away from that object. Besides, we may notice that neither at Mass nor during the Exposition of the Blessed Sacrament does the priest turn his back upon it, lest there should be the least sign of forgetfulness or want of reverence by his action. He now, as

it were, takes leave of the people, and prepares to enter, as the High Priest did of old, into the Holy of Holies, or, like Moses, to enter into the mysterious cloud, there to converse with God alone. He therefore says: 'Pray, brethren, that my Sacrifice, which is also yours, may be acceptable to God the Father Almighty.' The Sacrifice itself, being that of His only begotten Son, must of necessity be acceptable to God; the words of the priest addressed to the people are to be understood as a prayer, that the priest's part and acts in offering the Holy Sacrifice, and the people's part and acts in hearing Mass and in offering up the Sacrifice in union with the priest, may be acceptable to God the Father Almighty. The people should here answer with the server, if not in words at least in spirit, and say: 'May the Lord receive the Sacrifice from thy hands to the praise and glory of His name, and to our benefit, and to that of His Holy Church.' They should now give all their attention to the priest, and unite with him in the prayers which he offers, because they should remember that 'when the priest and people are thus united in mutual prayer for each other, well may they expect that our Saviour will fulfil His promise, and be in the midst of them to grant their petitions.'[1]

6. *The Preface.*—Monsignor Duchesne, treating of the Liturgical Formularies and Books, writes as follows: 'The Eucharistic prayer was the most solemn form of all. It was said by the officiating minister alone, and in the name of all; the congregation had merely to listen, to join in it mentally, and to make the response *Amen* at the end. Its general subject-matter is thanksgiving. In the Roman ritual, and indeed in all others,

[1] Müller, 'Holy Sacrifice of the Mass,' p. 543.

it began always in the same way: "It is truly meet, right, and salutary to render thanks to Thee, at all times and in all places, holy Lord, Father Almighty, eternal God." It comes before us everywhere, not only in the same words, but also preceded by a dialogue between the officiating minister and the congregation.

'The Lord be with you. And with thy spirit.—Lift up your hearts. We lift them up unto the Lord.—Let us give thanks to our Lord God. It is meet and right. . . . In Greek the special name by which the Eucharistic prayer used in the Mass is known is the *Anaphora*. Latin liturgical language has no analogous term, but two names are applied to it which correspond respectively to its two parts. The part of the formulary which precedes the singing of the *Sanctus* is called the Preface (*Præfatio*), and the part following the Canon (*Canon Actionis*, or *Actio*). In the Gallican books the Preface has several names—*Contestatio*, *Illatio*, *Immolatio*.'[1]

The Preface, as Dr. Rock says, is 'an invitation to elevate our hearts to God, and to offer Him our thanksgivings for the stupendous work which he is about to accomplish through the ministry of His priest by the words of consecration. In this instance, the Church proposes to imitate her Founder, Jesus Christ, who returned thanks to His Eternal Father before He called back to life Lazarus . . . and when he multiplied the loaves, and converted bread and wine into His own Body and Blood.'[2]

The Preface concludes with the *Sanctus*, etc., which is denominated the Seraphic Hymn. It is in the words of the prophet Isaias, who, in describing his vision,

[1] 'Christian Worship,' p. 109. [2] 'Hierurgia,' part i., note 83.

says: 'The Seraphim cried one to another, and said: Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory' (vi. 3). And St. John heard the same words of praise and jubilation sung by the four living creatures, 'who rested not day and night, saying Holy, holy, holy, Lord God Almighty' (Apoc. iv. 8).

In the Latin we have *Dominus Deus Sabaoth*. *Sabaoth* is a Hebrew and plural word, and signifies 'armies.' Hence the translation in our English version, 'Lord God of hosts.' The words 'Hosanna in the highest,' etc., are from the Gospels of St. Matthew and St. Mark, which, taken from the Psalmist, were shouted by the people in their acclamations on the occasion of Christ's solemn entry into Jerusalem — 'Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord: Hosanna in the highest' (Ps. cxvii. 26; Matt. xxi. 9).

'Hosanna is another of those Hebrew expressions (like *Amen, Alleluia, and Sabaoth*) which have been inserted without a translation in the Liturgies of all the Churches. It is, in fact, two Hebrew words contracted by the Greeks into one, and signifies 'Save now,' or 'Save, we pray Thee.' It was one of those favourite exclamations of joy in use amongst the Jews at the celebration of the Feast of Tabernacles, when they went about with green boughs in their hands.'[1]

The *Sanctus* is addressed to the Most Holy Trinity; the *Benedictus* to Jesus Christ our Saviour. The former is an act of adoration, during which the priest humbly inclines; the latter, as Father Chaignon says, is a song of triumph; hence at that time the priest stands erect.

[1] 'Hierurgia,' part i., note 88 on the Rubrics.

And as it is through the Cross that Jesus Christ opened to us the treasures of His grace, the priest makes on himself that venerated sign whilst saying the words 'Benedictus,' etc.

The bell is rung at the *Sanctus* to call the attention of the people and to remind them that the priest is about to enter upon the more solemn portion of the Mass, and to give notice of the approaching consecration. Here all should kneel and remain as quiet and as recollected as possible, uniting their prayers with those of the priest.

CHAPTER VI.

FROM THE BEGINNING OF THE CANON TO THE CONSECRATION

The Canon of the Mass.

The priest first places his hands joined upon the altar, then extends, raises, and joins them, at the same time lifting his eyes to the crucifix; again joining his hands upon the altar and bowing down, he says:

Te igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus, pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostra N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et Apostolicæ Fidei cultoribus.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord (he kisses the altar) that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living.

Memento, Domine, famulorum famularumque tuarum, N. et N.

Be mindful, O Lord, of Thy servants, men and women, N. and N.

He pauses, and prays silently for those he intends to pray for, and proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memorium venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living and true God.

Communicating with and honouring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

Hanc igitur oblationem servitutis nostræ, sed ut cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque, ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus, in omnibus, quæsumus benedic-

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to

✠ tam, adscrip ✠ tam, ra ✠ tam, rationabilem acceptabilemque facere digneris ; ut nobis cor✠pus et san ✠ guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

make blessed, ✠ approved, ✠ ratified, ✠ reasonable, and acceptable, that it may become to us the body ✠ and ✠ blood of Thy most beloved Son Jesus Christ our Lord.

Explanatory Notes.

I. Historical.—The Canon of the Mass begins with the *Te igitur*, and finishes at the *Pater Noster*. This portion of the Mass is called the *Canon*—that is, a fixed rule or order of prayers which is to be universally observed by all priests offering the Holy Sacrifice, and from which no departure is ever allowed.

With regard to the history of the Canon of the Mass, I may give the results of Monsignor Duchesne's researches, as his work is the most recent, and his authority is admitted as indisputable on historical questions of this kind. He writes as follows :

'At this point (namely, after the Secret) came the Eucharistic prayer which corresponded to the *Anaphora* of the Greek Liturgies. It was divided by the chanting of the *Sanctus* into two parts of unequal length, of which the first, sung on a high note, was called the *Preface*, and the second, recited in a low tone, named the *Canon*. The Roman *Anaphora* possesses testimony to its great antiquity. The form now in use existed already, word for word, at the beginning of the seventh century. St. Gregory gave it its final touch, adding to the prayer *Hanc igitur* the following words: *Diesque nostros in tua pace disponas, atque ab æterna damnatione nos cripi et in electorum tuorum jubeas grege numerari.* The author of Liber Pontificalis, which dates from the beginning of the sixth century, speaks of the Canon as

fixed in form and of known content. He implies also that it had been a long time in existence, for he relates that St. Leo (A.D. 440-461) had added some words to it. (The words are *Sanctum Sacrificium, immaculatam hostiam.*) But we go further back, and show conclusively that the prayer to which St. Leo added four words was already in being in the time of St. Damasus (A.D. 366-384). The proof is to be found in a criticism levelled at it by the author of the 'Quæstiones Veteris et Novi Testamenti,' who was a contemporary of St. Damasus.

'We find, furthermore, in a work not much later than the time of Damasus—the "De Sacramentis" of the pseudo-Ambrose—large portions of the Roman Canon. Although we cannot assign a precise date to this work or give the name of its author . . . we cannot go far wrong in fixing its date as somewhere about 400.' . . .

The same author gives the following synopsis of this ancient Canon: 'After the *Sanctus* the Roman Canon, instead of proceeding at once to the account of the Last Supper, intercalates a long passage appropriated to the enumeration of the persons in whose name the oblation is made—the whole Catholic Church, the Pope, or, if occasion requires it, the Bishop of the locality' (the name of the Bishop of the diocese is always mentioned according to the present Roman Missal, except in case of *sede vacante*) 'and all the orthodox Bishops; then the Sovereign and the congregation; and, finally, as representing the Communion of Saints, some of all the righteous who have already attained the heavenly beatitude — the Blessed Virgin Mary, the Apostles, and their successors, the Popes, martyrs, and other Saints. The oblation is thus made by the whole

Christian family, and God is asked to accept it, and to transform it into the Body and Blood of Christ.' In concluding his remarks on the history of the Canon, Duchesne sums up the result of investigations in the following sentences: 'It is certain that from the beginning of the fifth century the order of the Roman Canon was already that which it is to-day. The final formulary, in fact, in all this series of enumerations—namely, that which appears before the *Qui pridie*—is already met with in the 'De Sacramentis,' in terms identical with those of the present *Quam oblationem*.[1]

The Canon, as has been said, is a fixed and determined order of the prayers to be said in this part of the Mass; and as to its fixed and invariable form as bearing upon its history, I may here give one other extract from Monsignor Duchesne's work:

'The existing texts for this part of the Canon (that is, the prayers which begin with the words *Te igitur*, *Memento*, *Communicantes*, *Hanc igitur*, and *Quam oblationem*) give forms which are definitely fixed, but not so much so, however, that provision has not been made for additions, with the object of commemorating the festival of the day or for the enumeration of certain persons or classes of persons. Thus, there is no doubt that the names of the four patriarchs of the East, and possibly of certain Western primates, were formerly mentioned in the *Te igitur* after that of the Roman Pontiff. The *Memento*, which follows it, admits of a break where many names and petitions might have been intercalated. As for the prayer beginning with *Communicantes*, the Sacramentary of Adrian furnishes variations suited to the solemnity of the day. Later

[1] 'Christian Worship,' p. 176 *et seq.*

in the same prayer the list of Popes, now reduced to the first three names—Linus, Cletus, and Clement—must have been recited at length. . . . The names of martyrs which follow are also merely a selection. The churches which adopted the Roman Liturgy were within their rights in completing that list by adding to it the names of the Saints which they held in special honour.' (In France the names of St. Hilary and St. Martin are always found at this point.)[1]

In the present Roman Missal, as Dr. Rock writes: 'To the twelve Apostles are united twelve from amongst the most illustrious martyrs who watered the foundation of the Church with their blood. Linus, Cletus, and Clement were fellow-labourers with St. Peter in preaching the Gospel at Rome; and all three severally became his successors in the Pontifical chair. Xystus and Cornelius were two other Popes; the first was martyred in the reign of Trajan' (it must have been under the Emperor Adrian, about A.D. 129; Trajan died A.D. 117, when Alexander was Pope), 'the latter in the year 252. Cyprian was the celebrated martyr and Bishop of Carthage. Laurence was Deacon to Pope Xystus II. Chrysogonus was an illustrious Roman, martyred at Aquileia, under Diocletian. John and Paul were brothers, who, rather than worship marble gods and idols, underwent a cruel death by order of Julian the apostate. Cosmas and Damian were physicians, who, for the love of God and their neighbour, exercised their profession *gratis*.'[2]

Benedict XIV. refers to a letter of Pope Vigilius (A.D. 539-555) in which the Pontiff distinctly says

[1] 'Christian Worship,' English Edition, p. 176 *et seq.*
[2] 'Hierurgia,' part i. note 99.

that the Canon of the Mass was handed down from Apostolic tradition. He also quotes St. Ambrose as teaching (in 'De Sacramentis,' lib. iv., c. 5 and 6) that the Canon as we have it now was in use from the fourth century. Furthermore, Benedict XIV. calls attention, in proof of the antiquity of the Canon, to the fact that in it commemoration is made only of the Apostles and Martyrs, and not of Confessors. This, he says, is a sign that the Canon was prior to the fourth century, when Martyrs only and not yet Confessors were honoured as saints.[1]

II. LITURGICAL. — After the *Sanctus*, the priest extends his hands, and, raising them on a level with his shoulders, joins them, and rests them upon the altar. Inclining profoundly, he begins the Canon with the words *Te igitur*. When he says the words *uti accepta habeas*, he kisses the altar in the usual manner; then, standing erect, he makes the sign of the Cross over the Host and chalice, saying the words *hæc* ✠ *dona*, *hæc* ✠ *munera*, *hæc* ✠ *sancta sacrificia*. Extending his hands, he continues the prayer. At the name of the Pope he bows towards the Missal; he mentions also by name the Bishop of the diocese, except in case of a vacant See and when a priest says Mass in Rome, because in that diocese the Pope is the Bishop or Ordinary.

At the *Memento* for the living he raises his hands to his chin, joins them, and, bowing his head slightly, he recalls to his mind those for whom he wishes to pray in the Mass, and immediately after he extends his hands in the ordinary attitude and continues the reading of the Canon.

[1] 'De Missæ Sacrificio,' cap. xii.

When reading the *Communicantes*, at the words *Jesu Christi* he inclines his head towards the crucifix, and at the name of Mary and of the Saint of the day or of a Saint whose octave is celebrated, he inclines his head towards the Missal. The prayer under the title *Infra actionem* mentioned in the Missal and beginning *Communicantes* is proper or special for the following feasts—namely, the Nativity of our Lord, the Epiphany, the Pasch or Easter, the Ascension, and Pentecost, when a few words suitable to the feast are embodied in it. The prayer beginning *Hanc igitur* is also special for the feasts of the Pasch and Pentecost, containing also only a few appropriate words. These are said not only on the feast days, but during the octaves in every Mass, except that of *Requiem*, and this is to be observed even though a Mass said during that time should have a special or proper preface.

At the end of the *Communicantes* and at the words *Per eumdem*, etc., he joins his hands before his breast without any inclination, and at the *Hanc igitur* he spreads them open over the Host and chalice without touching the pall. When he comes to the words *Per Christum Dominum nostrum*, he joins his hands again before his breast and reads the prayer *Quam oblationem*. At the words *bene✠dictam, adscrip✠tam, ra✠tam*, he makes the sign of the Cross three times over the Host and chalice, then, without joining his hands, at the words *ut nobis Corpus*, he makes the sign of the Cross over the Host only, and at the words *et Sanguis* he makes the same sign over the chalice only; then, raising and joining his hands, he continues, *Fiat dilectissimi Filii tui Domini nostri Jesu Christi*, bowing his head to the crucifix. If there are particles

in the ciborium to be consecrated it is now uncovered.

III. EXEGETICAL.—Cardinal Bona tells us that this part of the Mass is called the Canon because it is the rule to be observed in the offering of the Sacrifice. As the Council of Trent testifies, it is made up of prayers composed from the words of our Lord, the traditions of the Apostles, and the instructions of the Sovereign Pontiffs; and it contains nothing but what is calculated to promote piety and holiness, and to raise up the minds and hearts of priests and people to God. It is recited in secret, that by silence the importance of the affairs which are therein treated with God may be the more impressive, and that our souls may be the more attentive and recollected during the sacred function. The words, however, pronounced attentively and devoutly, in their literal sense supply food for pious reflection and affections, and the better they are known and understood by the people the greater will be their devotion to the Holy Mass, and the more abundant will be the fruits derived from this great sacrifice.

1. *Te igitur, the First Prayer of the Canon.*—Benedict XIV. calls that the first prayer of the Canon which begins with the words *Te igitur* and includes the prayers *Memento* and *Communicantes*, at the end of which the priest concludes with the clause *Per eumdem Christum Dominum nostrum*. The prayer follows, as it were naturally, the Preface in which God is called *Holy Lord, Almighty Father, Eternal God*, and is addressed to God the Father through His Son, Jesus Christ our Lord, begging Him to accept and bless *hæc dona, hæc munera, hæc sancta Sacrificia illibata*. These three expressions—

gifts, *presents*, and *sacrifices*—are not a mere repetition of the same petition. Gifts signify the bread and wine which are shortly to be changed into the Body and Blood of Christ, which we have received as gifts from God. *Presents* signify that we make an offering to God of His own gifts which He had already granted to us for our use. Holy and unspotted *Sacrifices* signify that these gifts and presents have been already blessed and sanctified and set apart from all other things in order to be used for consecration and the Holy Sacrifice. According to Innocent III., the *unspotted Sacrifice* signifies the purity of mind and body with which the Holy Sacrifice should be offered, and that the sacrifices are offered in expiation for our sins. According to another interpretation, the *gifts* and *presents* are by anticipation called *unspotted Sacrifices*, because they are shortly to become the Body and Blood of Christ, the Lamb of God, the only Victim without spot or stain.

'The difference between *rogamus* and *petimus*, between *dona* and *munera*, has,' says Chaignon, 'been aptly noted:

'(1) When we have no right to what we desire, we pray for it—*rogamus;* but when we have a right to it, we demand it—*petimus*. Of himself man can only pray to God and supplicate Him, for he has no right to anything—*supplices rogamus*. But the priest at the altar as the deputy of the Church, to which belong the merits of Jesus Christ, as representative of the Redeemer and acting in His name, has incontestable rights. Therefore, he joins demand to petition—*rogamus ac petimus*.' Both *peto* [*petimus*] and *rogo* [*rogamus*], however, are general expressions for a desire to obtain something—whether by request or

demand. I should say, therefore, that the above explanation is far fetched, and that *petimus* is only a more earnest form of asking than simply *rogamus*, and the translation gives the full meaning of the words.

(2) 'What the inferiors receive from the superior, the creature from the Creator, the subject from the King, etc., is called a *gift*. That which inferiors offer to their Superiors or benefactors is called a *present*. The bread and wine on the altar are called gifts —*dona*—in regard to God who gave them to us. They are called presents—*munera*—in regard to men who offer them. They are called holy and unspotted Sacrifices—*Sancta Sacrificia illibata*—by anticipation and in view of what they will become after consecration.'[1]

The prayer then continues to the effect that the merits of the Sacrifice may be applied to the Holy Catholic Church, which we beg God to direct, govern, and unite throughout the whole world, to our chief pastor the Pope, to the Bishop of the diocese (in some places temporal kings or rulers are here expressed), and to all orthodox believers of the Catholic and Apostolic faith.

2. *The Memento, or Commemoration of the Living.*—After recommending to God the Church in general and all orthodox Christians, we make particular mention or commemoration of those for whom we have special reasons to pray. The prayer here is only for our living friends; in another part of the Canon, after the Consecration, we commemorate and pray for the dead.

The formula beginning *Memento, Domine* is the same as that used by David (Ps. cv. 4): 'Remember us, O

[1] Chaignon, pp. 178, 179 in notes.

Lord, in the favour of Thy people,' and as that used by the good thief upon the Cross: 'Lord, remember me when Thou comest to Thy kingdom.' In this part of the first prayer of the Canon the priest prays for those for whom the Holy Sacrifice is especially offered, as, for example, for the parishioners, whenever in the parochial church Mass is offered for the people; for those who by their offerings have Mass said for their intention; for those for whom the priest wishes expressly to pray, as, for example, his parents and relations; for those who recommended themselves to his prayers; and, finally, for all those present. The names are only mentioned mentally, and not in words as a rule, although there is no law forbidding the verbal mention of some names where the letter N is marked in the Missal.

I find two methods, which are very helpful and suggestive for the priest and people, of making the *Memento*. The first is that attributed to St. Francis Borgia:

'After this Saint had considered the Sacrifice as representing that which Jesus Christ offered upon the Cross, and as being effectively the same, he applied his *Memento* to the Five Wounds of our Saviour. At the wound in His right hand, he recommended to God the Pope, the Cardinals, Bishops, Pastors, and the whole clergy. At the wound in His left hand, he recommended the King, and all magistrates and secular powers. At the wound in His right foot, he recommended all Religious Orders, and particularly the Society of Jesus. At the wound in His left foot, he recommended his parents, friends, and benefactors, and generally all those that were recommended to his

prayers. But as to the wound in His side, he reserved that for himself, and hid himself *in the hole of this rock, and in the rocks of this wall* (Cant. ii. 14), begging pardon of God for his sins, and at the same time asking such graces and helps as he stood most in need of. By this means he offered the Sacrifice of the Mass, both for all these together, and for each one of them in particular, as if he had offered it only for one. But he offered it more particularly for those persons for whom he said Mass, either out of obligation or devotion, always intending that all that part' (of the fruit) 'of this adorable Sacrifice that could belong to them might be applied to them without it being any ways hindered of its effect, by whatsoever offering he made for others.'[1]

The second method is that given by Cardinal Bona, as follows: 'To enable the priest to remember all for whom he ought to pray, and to render his prayers more efficacious, when he has said *Memento, Domine, famulorum famularumque*, it will be very profitable if he unite them with the torments of Christ our Lord in the following manner: *Firstly*—He may pray for himself through the Blood which was shed for us, that by it he may expiate his sins and obtain those virtues of which he stands most in need, and final perseverance. *Secondly*—Through the Side which was pierced he may recommend the Church which sprang out of it. *Thirdly*—Through the Head crowned with thorns he may recommend the Sovereign Pontiff and all Princes and Prelates. *Fourthly*—Through the wound in the Right Hand, relatives, friends, and benefactors. *Fifthly*—Through the wound in the Left Hand he may pray for all who hate him, or have in any way injured him.

[1] Rodriguez, 'Christian Perfection,' Eighth Treatise, chap. xv.

Sixthly— Through the wound in the Right Foot, for all persons and affairs recommended to him by his superiors. *Seventhly*—Through that in the Left Foot, for all who are in mortal sin. *Eighthly*—Through the Stripes, Spittle, and Blows, for all Gentiles, heretics, and infidels, by whom God is insulted. *Ninthly*—Through the Crucifixion, for Religious of all Orders, that they may cheerfully bear the cross of voluntary mortification. *Tenthly*—Through the Thirst, for all who desire his prayers. *Eleventhly* — Through the Anguish which our Lord willingly suffered in the Garden, for all who are harassed by any calamity, danger, necessity, temptation, or trouble. *Twelfthly*—Through the Death and Burial, for all the just, that, buried with Christ, they may always persevere in justice.

'But especially should those be prayed for whom the priest knows God wishes him to remember—those whom God specially loves, although he may know neither their number nor their names, for to be mindful of His friends is most agreeable to God. These prayers should be made with all possible brevity, imitating the Church, who recommends herself, the Sovereign Pontiff, and the Bishops, and all orthodox professors of the faith, in the fewest possible words. For it is not becoming in us to treat private affairs at greater length than public affairs, especially before that Lord who knows all things, and who teaches us to pray without many words. It is therefore advisable to pray for all at greater length before Mass in order to be brief during Mass.'[1]

The substance of one or other of these methods may always be observed by the priest by placing all his

[1] 'Ascetical Treatise on the Mass,' chap. vii.

intentions and those for whom he wishes to pray in the Five Wounds of Jesus Christ, according to his own individual arrangement. This ought to be done in the preparation for Mass, and then all can be renewed in a few moments at the *Memento* by recalling the Five Wounds of Christ crucified upon the Cross. By these means the Mass will not be delayed, and the people will not be wearied or kept waiting.

Benedict XIV. gives a long exposition on the words *pro quibus tibi offerimus, vel qui tibi offerunt,* and refutes some old errors of those who would make the laity priests in the offering of the Holy Sacrifice. The right meaning of the words has reference to the offerings of the faithful. Prior to the tenth century, the celebrant said only *qui tibi offerunt,* because the faithful themselves offered the bread and wine. Subsequently, as many failed to bring their offerings to the Church, the words *pro quibus tibi offerimus, vel qui tibi,* etc., were added so as to include all in the same prayer. The faithful may, however, be said to offer with the priest, inasmuch as they unite with him in the prayers and in all the acts of devotion to be performed during Mass.

3. *Communicantes et Memoriam Venerantes.*—The part beginning with these words is a continuation of the first prayer, as we have already stated. The plain sense of the words of this part is to signify the doctrine of the Communion of Saints which we profess in the Apostles' Creed—that is, the union of the Saints in heaven with the faithful upon earth for whom the Church now prays, and that God may be propitious, and grant all the graces asked for, she commemorates the virtues, the merits, and the glory of the Saints. The Lord announced to King Ezechias, by the mouth of the

prophet Isaias, that He would protect Jerusalem against the Assyrians for His own sake and for David His servant's sake (2 Kings xix. 34). The Israelites frequently entreated the Almighty to hear their prayers for the sake of Abraham, Isaac, and Jacob. It is in this sense that the Church refers to the memory of the Blessed Virgin Mary, the Mother of our Lord, and of the other Saints of the New Law, to render God more propitious to her supplications for their sake.

The Blessed Virgin is mentioned in *the first place* because she is above all the Saints and angels by reason of her merits, her graces, her prerogatives, and her exalted glory in heaven as the Mother of the only Begotten Son of God. Then the Twelve Apostles are mentioned as the pillars of the Church, and St. Paul's name is added because it is always associated with the name of St. Peter in the Church's Liturgies. After the Twelve Apostles we have the names of the Twelve Martyrs as given in the historical notes, and then all the Saints, concluding with the words: 'By whose merits and prayers grant that we may be always defended by the help of Thy protection, through Christ our Lord. Amen.' The devotion to the Blessed Virgin, her intercession, her invocation, as well as the intercession and invocation of the Saints as practised in the Catholic Church, are manifested clearly in this ancient prayer of the Canon of the Mass.

In the Roman Missal the title *Infra Actionem* is found over the *Communicantes*. In olden times the Canon was called, also, *Actio*—Action, because, during it—namely, at the Consecration—the mystery of the most holy action takes place, and here attention is called to the approach of the moment of beginning that Action.

Benedict XIV. explains that *infra actionem* was written by the ancients for *intra actionem*, and it means within or during or in the time of the *Actio*.

The second prayer of the Canon — *Hanc igitur*. This prayer contains four petitions, of which the first is that God may graciously accept this oblation of our service, the second that He may dispose our days in His peace, the third that He may deliver us from eternal death, the fourth that we may be numbered in the flock of His elect. Although the consecration has not yet taken place, the words *hanc oblationem* are used to signify the oblation of the Body and Blood of Christ, which is to be made immediately.

In this second prayer the priest holds his hands spread over the Host and chalice up to the words *Per Christum Dominum nostrum*.

It was a common ceremony in the Old Law for the priest to hold his hands extended over the victim which was about to be offered up as sacrifice. 'By this ceremony was expressed the act of devoting or consecrating the animal as a victim, praying that God would transfer the iniquities from His people to the head of that victim, and accept its immolation in place of that death which they had merited for their sins. In the same manner we confidently ask the Almighty Father to look down upon His only Son, who is to appear on the altar in the state of an expiring Victim, and for His sake, and for His sufferings, transfer our sins from us. In this prayer which we call oblation, we are making an *oblation* of ourselves and of our *service*, because one of our principal duties towards God is to offer sacrifice to Him.'[1]

[1] Müller, 'The Holy Sacrifice of the Mass,' p. 555.

Father Chaignon, speaking to priests, says: 'This is an expressive symbol which greatly affects the devout priest's heart, and which relates to three different aspects under which the Church regards us at this moment. First of all, as ministers of the Church and her advocates, we, if I may so express it, take full possession of our Lord Jesus Christ, seize upon all His merits, as it were, in order that we may be able to present to God an offering worthy of Him.

'In the second place, as priests of the Most High, and acting in His name, we accept the victim which is offered and which is a substitute for all sinners. We unload upon that Victim all the iniquities of mankind, according to the saying of Isaias—*Posuit Dominus in eo iniquitatem omnium nostrum* (liii. 6)—and conformably to the practice of the ancient priesthood, which was but a figure of ours—*Ponetque manum super caput hostiæ, et acceptabilis erit atque in expiationem . . . proficiens* (Lev. i. 4).

'Thirdly, as members of Christ, we unite with Him and with all the faithful, whose souls, so to speak, we hold under our hands, to identify the whole mystical body of Jesus Christ with the material sacrifice, so as to form with His natural Body but one end and the same Victim.'[1]

The third prayer of the Canon—*Quam oblationem*. This prayer, according to Benedict XIV., continues to the end of the Consecration. The Church regards in it not only the oblation of bread and wine and their immediate conversion by transubstantiation into the Body and Blood of Christ, but also the oblation of the priest's celebrating and of the faithful who are present. She prays God that He would deign to make their

[1] 'The Sacrifice of the Mass worthily Celebrated,' pp. 189, 190.

oblation *blessed*, ✠ *approved*, ✠ *ratified*, ✠ *reasonable*, and *acceptable*, and that it may become to them the *Body* ✠ *and Blood* ✠ *of Jesus Christ our Lord*. At these several words marked ✠ the priest makes the sign of the Cross, as mentioned in the liturgical notes, five times in all. The five terms underlined are explained as follows in a work entitled 'Triplex Expositio totius Missæ,' and quoted by Chaignon:

'We must here remark that the Church, in applying these five terms to the Host' (oblation), 'evidently intends to remind us of the five mysteries of Jesus Christ, which are as the five parts of the sacrifice. There are in every sacrifice *sanctification*, *oblation*, *immolation*, *consumption*, and *acceptation* of the Victim.

'First, the *sanctification*, which took the victim from the rank of common and profane things in order to dedicate it to God, is represented by the words *in omnibus benedictam*, and relates to the Incarnation by which Jesus Christ has been entirely consecrated to God.

'Second, the *oblation* is signified by the word *adscriptam*, and corresponds to the offering which Jesus Christ made of Himself to His Father when he entered into this world by His Nativity -- an offering which he manifested by His Presentation in the Temple.

'Third, the *immolation* is expressed by the word *ratam*, and is accomplished by the bloody death of the Redeemer.

'Fourth, the *consumption*, or *clarification*, by which the victim was devoured and, so to speak, spiritualized by the fire, is expressed by the word *rationabilem;* it is accomplished in the Resurrection of Jesus Christ, by which His Body passed into a glorious state.

'Fifth, the word *acceptabilem* designates the *acceptation* of the victim, which took place chiefly on the Saviour's Ascension, by which He was received and joyfully welcomed by His Father.'[1]

Another interpretation of these words may be given as applied to Christ Himself. The Eucharistic Saviour is the perfectly blessed, approved, reasonable, and acceptable oblation which, by the power of God, is to replace the substance of bread and wine. The sacrifice is called a *reasonable* oblation because on the altar the living Lamb of God, the God-man Jesus Christ, is sacrificed; He who is endowed with life, spirit, and reason, in contrast with the Old Testament offerings of irrational animals and inanimate things; He who is indeed the eternal reason, the uncreated and personal wisdom of God.

The petition in the concluding words of the prayer—namely, that the oblation may become to us the Body and Blood of Christ—denotes and implores the change of the substance of bread and wine into the Body and Blood of Christ. The little word *nobis* (for us) adds a new idea; for it proves that the Body and Blood of Christ take the place of the bread and wine, and become present under their appearances for us, for our sake, for our salvation, blessing, and advantage. For us our Saviour offers Himself on the altar, to us He gives Himself in Holy Communion. In like manner the angels announced to the Shepherds, 'This day is born *to you* a Saviour' (Luke ii. 11).

'The signs of the Cross, which accompany this prayer, are symbols and means of blessing; they call down the Divine blessing of consecration upon the

[1] 'Trip. Expositio,' *apud* Chaignon, p. 196.

bread and wine, that they may be changed, and that—which is likewise made apparent by the sign of the Cross—the bread may be changed into the same sacrificial Body that hung upon the Cross, and the wine into the same sacrificial Blood which was shed on the Cross. If we consider the first three signs of the Cross in themselves, we must at the same time evidently see in them an indication and symbol of the adorable Trinity, from which proceeds the blessing of consecration prayed for, to sanctify the material elements and change them into the Eucharistic Sacrifice.

'But not only in a general way should the identity that exists between the bloody and unbloody sacrifice of Christ be made clear to us by the sign of the Cross; we can piously and edifyingly consider the five repetitions of the sign of the Cross, as they in this prayer occur immediately before, and in another prayer directly after, the Elevation, as indicating the Five Sacred Wounds which were particularly prominent on the Body of Christ, and which, consequently, are also in the most intimate relation with the redeeming Passion and Death of our Lord. Precisely at that moment in which the altar, by the presence of the Divine Victim, becomes a mystical Mount Calvary, the sublime and sacred scene of the Passion of the Saviour, crucified and covered with painful wounds, should present itself before the eyes of the priest and people in the most striking manner. "Christ, pierced on the Cross, wounded in five different places, come, let us adore." Thus cries out the Church to her children.'[1]

[1] Gihr, 'The Holy Sacrifice of the Mass' (English Edition), p. 630.

CHAPTER VII.

THE CONSECRATION

BEFORE pronouncing the words of Consecration, the priest says :

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem ; tibi gratias agens, bene✠dixit, fregit deditque discipulis suis, dicens : Accipite, et manducate ex hoc omnes ; HOC EST ENIM CORPUS MEUM.

Who the day before He suffered took bread [he takes the host] into His holy and venerable hands [he raises his eyes to heaven] and with His eyes lifted up towards heaven, to God, His Almighty Father, giving thanks to Thee, did bless, ✠ break, and give to His disciples, saying : Take, and eat ye all of this ; FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the priest, genuflecting, adores the sacred Host, and, rising, he elevates it, and after placing it on the corporal he again genuflects.

(At the elevation the bell is rung thrice.)

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas : item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes : HIC EST ENIM CALIX SANGUINIS

In like manner, after He had supped [he takes the chalice in both his hands], taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying : Take, and drink ye all of this :

MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Putting down the chalice on the corporal, he says:

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things ye shall do them in remembrance of Me.

The priest now genuflects in adoration, then elevates the chalice, and, having placed it on the corporal, he genuflects again.

Explanatory Notes.

I. Historical—1. *The Words of Consecration.*—Three parts of the Mass were instituted by our Saviour—namely, the *Offertory*, the *Consecration*, and the *Communion*. 'The Offertory,' says Cochem, 'is the giving of thanks and blessing of the bread and wine, whereby both are dedicated to the service of God. This was done at the Last Supper, when our Lord took bread and wine, gave thanks to His heavenly Father, and blessed them. The Consecration consists in the repetition of the words which Christ spoke on that memorable occasion: "*This is My Body; this is My Blood.*" The Consecration is the most important part of holy Mass, because by it Christ becomes present on our altars, and in it lies the essence of the Sacrifice.... The Communion is the consumption of the sacred oblation. This was also done in the Last Supper, when our Lord gave His Flesh and Blood to be received by the Apostles under the forms of bread and wine.'[1]

[1] 'Explanation of the Holy Sacrifice of the Mass,' p. 353.

For the history of the Consecration there is, fortunately, no necessity to examine early documents of ecclesiastical history, as we have the narrative given in the Gospels and in the Epistles of St. Paul. We have therefore the authority of the inspired Word of God on which to rely for the history of this essential part of the Mass, and this testimony is irrefragable. I subjoin the history as given in the books of the New Testament:

Gospel of St. Matthew, xxvi.

Ver. 26. 'And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said, Take ye, and eat: This is My Body.

27. 'And taking the chalice He gave thanks, and gave to them, saying: Drink ye all of this.

28. 'For this is My Blood of the New Testament, which shall be shed for many unto the remission of sins.

29. 'And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.

30. 'And a hymn being said, they went out unto Mount Olivet.'

Gospel of St. Mark, xiv.

Ver. 22. 'And whilst they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, This is My Body.

23. 'And having taken the chalice, giving thanks, He gave it to them. And they all drank of it.

24. 'And He said to them: This is My Blood of the New Testament, which shall be shed for many.

25. 'Amen, I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26. 'And when they had said a hymn, they went forth to the Mount of Olives.'

Gospel of St. Luke, xxii.

Ver. 14. 'And when the hour was come, He sat down, and the Twelve Apostles with Him.

15. 'And He said to them: With desire I have desired to eat this pasch with you before I suffer.

16. 'For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17. 'And having taken the chalice He gave thanks, and said: Take, and divide it among you.

18. 'For I say to you, that I will not drink of the fruit of the vine till the kingdom of God come.

19. 'And taking bread, He gave thanks, and brake, and gave to them, saying: This is My Body which is given for you. Do this for a commemoration of Me.

20. 'In like manner the chalice also, after He had supped, saying: This is the chalice of the New Testament in My Blood, which shall be shed for you.

21. 'But yet behold, the hand of him that betrayeth Me is with Me on the table.'

First Epistle of St. Paul to the Corinthians, xi.

23. 'For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread.

24. 'And giving thanks, broke, and said, Take ye and eat: This is My Body, which shall be delivered for you: this do for the commemoration of Me.

25. 'In like manner, also, the chalice, after He had supped, saying: This chalice is the New Testament in My Blood: this do ye, as often as you shall drink, for the commemoration of Me.

26. 'For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come.

27. 'Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord.

28. 'But let a man prove himself; and so let him eat of that bread, and drink of the chalice.

29. 'For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.'

In the preceding chapter (x.) St. Paul uses the following words, which clearly refer to the practice of the Apostles in offering the Holy Sacrifice:

Ver. 14. 'Wherefore, my dearly beloved, fly from the service of idols.

15. 'I speak as to wise men; judge ye yourselves what I say.

16. 'The chalice of benediction, which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?

17. 'For we, being many, are one bread, one body, all that partake of one bread.

18. 'Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar?

19. 'What then? Do I say, that what is offered in sacrifice to idols, is anything? or, that the idol is anything?

20. 'But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21. 'You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils.'

'These four holy authors,' says Dr. Gihr, 'though not in perfect accord as to the very words, yet agree perfectly as to the matter itself; all relate what the Saviour did at that solemn moment, and what priests were to do in His name and in commemoration of Him unto the end of the world. Not one of them has omitted anything essentially necessary for the accom-

plishment of the consecration and of the Sacrifice; but with regard to accessories, the statements of the Evangelists are not equally complete. Let us compare the liturgical formula—at the consecration of the Host and chalice—with the biblical text, and we shall find that the Canon contains several words (namely, *in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem; æterni Testamenti; Mysterium fidei*) that are wanting in Holy Scripture. These additions of the Liturgy have emanated from a Divine and Apostolic tradition, and are, therefore, as incontestably true and certain as are the words of the inspired authors.'[1]

2. *The elevation and adoration of the most holy Body and Blood of Jesus Christ.*

The adoration of the Eucharistic Body and Blood of Christ during the Holy Sacrifice of the Mass was always customary in the Church, as may be seen from the Liturgy of St. James, and from writings of St. Basil and St. Chrysostom. This necessarily followed from the belief of the Church and of the faithful in the real presence of Christ upon the altar after the Consecration. We are told that this adoration in the course of time differed ritually. According to Roman *Ordines* and the Middle Age writers, up to the twelfth century generally the bowing (*inclinatio*) of the head or of the body was prescribed as the sign and expression of adoration. Since the fourteenth century the adoration of the Eucharist has been expressed always by the usual genuflection.

Up to the eleventh century the elevation of the Host and chalice did not take place until the end of the

[1] 'The Holy Sacrifice of the Mass,' p. 634.

Canon. The heresy of Berengarius, who was the first heresiarch to deny the real presence of Christ in the Eucharist, is supposed to have been the external occasion of the rite of elevation immediately after the Consecration. It first came into use after the eleventh century (first in France), and then in the thirteenth century it became general, because it was well calculated publicly and solemnly to confess the faith in transubstantiation, and in the real presence of Christ in the Blessed Sacrament. In the Greek and Eastern Churches the elevation still takes place immediately before the Communion.

The Rev. M. Müller gives us the following extracts from the early Fathers which attest the antiquity of the devotional act of adoring the Holy Eucharist. St. Cyril, of Jerusalem, thus addresses those recently baptized who were about to make their First Communion: 'After having thus communicated of the Body of Christ, approach to the chalice of His Blood, not stretching out your hands, but bowing down in the attitude of homage and adoration, and saying Amen.' St. Ambrose, who died in the year 397, says: 'The very Flesh of Jesus Christ, which to this day we adore in our Sacred Mysteries.' St. Augustine remarks that 'this Flesh Christ took from the flesh of Mary, and because He here walked in this Flesh, even this same Flesh He gave us to eat, for our salvation; but no one eateth this Flesh without having first adored it, and not only do we not sin by adoring, but we sin even by not adoring it.'

'The Wise Men,' says St. John Chrysostom, 'came a long journey to adore the Saviour with fear and trembling. Let us, who are citizens of heaven, imitate

their example. For seeing only the stable and manger, without having seen any of those great things which we have witnessed, they still came and adored with the greatest reverence. You see that same Body, not in a manger, but upon the altar; not carried in His mother's arms, but elevated in the priest's hands. Let us, therefore, be roused, and tremble, and bring with us more devotion to the altar than those Eastern Kings did to the manger, where they adored the new-born Saviour.'[1]

Dr. Gihr tells us that at the same time with the elevation the practice was also introduced of summoning those present by a small bell, and those absent by the ringing of the large bell, to the adoration at the elevation. The bell is rung to fix the attention of the people and to give them warning to prostrate soul and body, and to adore their crucified Redeemer concealed under the appearances of bread and wine.

II. LITURGICAL.—At the words *Qui pridie* the priest wipes the tips of his thumbs and forefingers lightly on the corporal. Then he takes the Host between those fingers at the foot of the crucifix impressed upon it, and holding it thus with his hands raised a little off the corporal, he raises his eyes to heaven at the words *et elevatis oculis in cœlum* and lowers them at once, and at the words *tibi gratias agens* he bows his head. At the word *bene✠dixit*, holding the Host in his left hand, he makes the sign of the Cross over it with his right, and continues the prayer (narrative) *fregit deditque discipulis suis*, and takes again the Host in the right hand at the words *Accipite, et manducate ex hoc omnes*.

[1] 'The Holy Sacrifice of the Mass,' *apud* Müller, p. 558.

1. *The Consecration of the Bread and Elevation of the Host.*—Having said these words, he rests his forearms upon the altar and inclines his head; holding the Host in the manner just described, with the other fingers of both hands joined together he pronounces the words of consecration over the large Host and any small ones that may be on the corporal, *Hoc est enim Corpus Meum.* These words should be pronounced *distinctly*—that is, without any mutilation of the syllables; *reverently*—that is, with devotion, without precipitation, without interruption, without unnecessary breathing on the Host, and without any scrupulous shaking of the head; *secretly*—that is, in such a manner that he may hear himself and not be heard by others. The utterance ought not to be prolonged at each word, and any wilful repetition of them would be sinful.

After the words of consecration he removes his forearms from the altar, and, holding the Host with his thumbs and fingers as before, genuflects slowly in adoration on one knee to the ground without inclining his head, and with his eyes fixed on the Host; then, standing erect, he elevates it over the corporal, above his head, so that it may be seen by the people, always keeping his eyes fixed upon it. He thus elevates it that the people may adore it reverently and solemnly. Then he lowers it gently towards the corporal, and when near the corporal he places it upon it with the right hand alone, and again genuflects in adoration.

If there be a ciborium containing small hosts, he now puts on the cover after the second genuflection.

From this moment until the last ablution the priest keeps the thumb and forefingers of each hand joined

together, except whenever it becomes necessary to touch the Host.

2. *The Consecration of the Wine and Elevation of the Chalice.*—The celebrant, having adored the Blessed Sacrament, places his left hand on the foot of the chalice and uncovers it with his right, and places the pall either on the veil or against the altar-card. Then he purifies his fingers over the chalice, which he will always do after touching the Host, lest any small particle should adhere to them. Whilst doing this, standing erect, he says, *Simili modo postquam cœnatum est*, and, continuing, when uttering the words *Accipiens et hunc præclarum calicem*, etc., he takes the chalice with both hands just under the cup and raises it a little, and replaces it immediately, saying the words *item tibi gratias agens*, at which he inclines his head, not to the Cross, but to the Blessed Sacrament. At the word *bene✠dixit* he keeps his left hand holding the chalice in the same position under the cup; he makes the sign of the Cross over it with his right, and continues with the words *deditque discipulis suis*, etc. Then, with both hands, he holds the chalice raised a little, placing the three fingers of the left hand under the foot of the chalice to support it, and with the right hand holding it *per nodum*, with head inclined, he pronounces attentively, reverently, and secretly the words of the Consecration: *Hic est enim Calix Sanguinis Mei Novi et Æterni Testamenti; Mysterium Fidei; Qui pro vobis et pro multis effundetur in remissionem peccatorum.*

After pronouncing the words of consecration, the celebrant places the chalice on the altar, genuflects slowly, saying at the same time the words *Hæc quotiescumque feceritis*, etc. Then he takes the chalice *per nodum* with

the right hand, and, supporting it by the three fingers of the left, he raises it above his head so that it may be seen by the people, keeping his eyes fixed upon it all the time. Without any delay, but with slow movement, he lowers the chalice, places it in its usual place on the corporal, and covers it with the pall, after which he genuflects once more in adoration of the Precious Blood of Christ now contained in the chalice under the appearance of wine.

The acolyte, or server, raises the chasuble of the celebrant at the elevation of the Host and chalice with his left hand, and with his right he rings the bell three times, or continuously at each elevation.

The music of the choir ought to cease, so that complete silence may prevail in the church during the consecration. The people should bow their heads and join with the priest in devotion and in worship at the thought of this great mystery, and at the very time when Jesus becomes present on the altar around which the Cherubim and Seraphim and other angels of God are occupied in ministry and profound adoration. Then, as St. Gregory says, 'Heaven opens at the words of the priest, and choirs of angels surround the altar.'

III. EXEGETICAL—1. *Christ the Principal Sacrificer; the Priest acts in His Name.—Qui pridie quam pateretur.* These words connect with Christ what follows; they signify that first Eucharistic Sacrifice which was offered by Christ Himself on the night in which He was betrayed. 'At the Last Supper Christ was the sole Priest offering Sacrifice; at the altar He is the principal Sacrificer. Whilst in the Cenaculum He offered Himself without the assistance of others; He

now offers Himself by the hand and mouth of the visible priest. The priest acts as the representative of Christ when he pronounces the words, but in the power and grace of God—*This is My Body* he says. These words transform the gifts placed before him. This truth clearly manifests the way and the manner in which the priest performs the act of consecration; all he does indicates plainly that he takes the place of Christ, speaks and acts in the person of Christ in accomplishing the Eucharistic Sacrifice. That this may be the case, he is directed by the Church to imitate as faithfully as possible by word and deed Christ's model act of consecration. . . . The Church's liturgical act of consecration is nothing else than the repetition and copy of the first celebration of the Lord's Supper in the Cenaculum at Jerusalem. The priest narrates the first offering and institution of the unbloody Sacrifice by Jesus Christ, and while relating this he imitates, as far as possible, the Lord, and does the same as Christ did. He pronounces the effective words of consecration in the person of Christ (*quasi ex persona ipsius Christi loquentis—S. Thom.*) over the bread and wine with the intention of changing the gifts at present lying on the altar, and thereby to offer up in sacrifice the Body and Blood of Christ.'[1]

The words of consecration are pronounced by the priest not merely as a narrative or relation, but as signifying what is done; he uses them in a formal, absolute, and assertive sense, and not simply as telling what was done by Christ, just as one might say, for example, 'Christ taught us to pray, Our Father,' etc., and continue the prayer as signifying and express-

[1] Gihr, 'The Holy Sacrifice of the Mass,' pp. 632, 633.

ing all the petitions in the usual formal manner of reciting that prayer.

2. *The Words of Consecration.*—In the consecration of the bread *hoc* is taken substantively, and indicates in an indeterminate manner the substance contained under the species of bread. *Est* is not used for *significat* —'signifies,' as heretics say—but it is taken in its natural signification 'is,' the verb connecting the *hoc* with *corpus*. *Corpus meum* signifies the actual living Body of Christ. *Enim* signifies the reason why the antecedent words *accipite, et manducate* are used.

In the consecration of the chalice, *hic* is not an adverb of place, because in that sense the change of substance could not be signified; it is the pronoun used substantively, demonstrating directly the substance contained under the species of wine in the chalice. *Calix* is used as a figure of speech for the wine, taking the container for the contained. It is called the Blood of the New and Eternal Testament, because as the Old Testament was confirmed by the blood of calves (Exod. xxv. 8), so the New Testament is confirmed by the Blood of Christ. It is called *New* because instituted in latter times, and as one distinct from the Old. It is called *Eternal* because it is never to be antiquated, but will last to the end of time, and because it concerns spiritual and eternal blessings, as distinct from the Old, which concerned chiefly temporal blessings. It is called *Mysterium fidei* because that which is proposed in this mystery can only be attained by faith, and amongst all the mysteries of faith it is the most precious. It is said *qui pro vobis*—that is, those who receive it or who are present—*et pro multis*—that is, for all men (*sufficienter*), *effundetur*—which shall be shed

for you and for many—*in remissionem peccatorum*—unto the remission of sins. This is the effect of the Precious Blood which Christ shed upon the Cross for the remission of all sins and for the salvation of all men.

The words of consecration clearly signify the real presence of Christ in the Holy Eucharist. They signify also that He is present by transubstantiation, as otherwise they could not be verified, because bread is not the Body of Christ, nor wine His Blood. By the separate consecration of the bread and wine the Sacrifice of Christ upon the Cross by the real shedding of His Blood is signified; but as Christ's Blood cannot now be separated from His Body—Christ now dieth no more—in the Holy Eucharist we have an unbloody Sacrifice, as separation of His Body from His Blood is signified in a mystical sense *vi verborum* by virtue of the words of consecration.

It is in this sense St. Gregory Nazianzen speaks of the priest at Mass 'severing with bloodless stroke the Body and Blood, using words as a sword.'

'When at the Last Supper Jesus converted bread and wine into His Sacred Body and Blood, He did not change both at the same time, nor under one form, but changed each separately, and under two forms. He might have said the words "This is My Body and My Blood" over the bread; had He done so, the bread would have been truly His living Body and Blood, but He would not thus have manifested His death to us in so clear a manner. He chose, therefore, first to change the bread only, by virtue of the words of consecration, into His Sacred Body, and give it to His disciples to eat, and afterwards the wine into His Sacred Blood,

and give it also separately to His disciples. And by the guidance of the Holy Spirit He has taught His Church to ordain that the priest should first change the bread into His Sacred Body, and elevate it, and then proceed to change the wine into His Blood, and elevate that also, separately, to bring His death more definitely before the minds of the people.'[1]

On this subject Lancicius says: 'Because in the order of nature dissolution follows upon the total separation of the blood from the body, this being the immediate cause of Christ's death upon the Cross, the manner in which He chose to accomplish the Sacrifice of Himself, therefore in the Holy Sacrifice of the Mass His death is likewise set forth by the separation of His Blood from His Body. Thus, by the words of consecration His Body becomes present under the form of the bread, His Blood beneath that of the wine, each species distinct and apart from the other.'[2]

This is to be understood *vi verborum*—that is, by virtue of the words of consecration the Body of Christ becomes present under the form of bread, and the Blood of Christ under the form of wine; but in reality and by reason of their natural connection Christ whole and entire is contained under either kind alone. His Body and Blood, Soul and Divinity, are contained under the appearance of bread and under the appearance of wine. Christ is the Victim in the Mass as He was the Victim on the Cross, and in the Mass He renews His Passion and Death, but in a bloodless manner, that thus the fruits of His redemption may be continually applied to our souls.

[1] Cochem's 'Explanation,' p. 131. [2] *Apud* Cochem, *Ibid.*

3. *The Elevation of the Host and the Adoration of the Holy Eucharist.*—This action of the priest, immediately after the consecration, reminds us of the adoration of the Holy Eucharist.

It is a truth of faith defined clearly by the Council of Trent that Christ is to be adored in the Eucharist *cultu latriæ*—that is, by the supreme adoration which is due to God alone. We say that Christ in the Eucharist is to be adored because our adoration is not directed to the species of bread and wine, but to Christ Himself as contained under them. The species, however, in themselves deserve respect and veneration in the same manner as the garments which our Saviour wore when on earth.

That Christ is to be adored *cultu latriæ* is evident from the doctrine of the Real Presence in the Eucharist. Christ is both God and man, and wherever He is, there He is entitled to supreme adoration, and that not only by internal acts, but by external signs as well. But He is truly, really, and substantially present in the Eucharist, even though His majesty remains concealed under the humble species; therefore, He is to be adored as the God-man. Just as His Sacred Body on the Cross, by reason of its union with the Person of the Son of God, demanded supreme adoration, though the Divinity remained hidden; so in the Eucharist the same Body and Blood of Christ is entitled to the same adoration, even though the humanity as well as the Divinity remain hidden, according to the words of St. Thomas: *In cruce latebat sola deitas, et hic latet simul et humanitas.*

Hence we have in the Church the pious and useful practice of the Exposition and Benediction of the

Blessed Sacrament, the pious and useful practice of the faithful frequently visiting the Blessed Sacrament, and the institution of the Solemn Feast of Corpus Christi and the processions of the Blessed Sacrament.

'Immediately after pronouncing the words of consecration the priest in all reverence elevates first the Host and afterwards the chalice in like manner, in order to hold up to view to the congregation present the Divine Sacrificial Victim for their salvation, whilst he himself keeps his eyes riveted on the Holy of Holies. The principal object of their elevation is adoration; as the celebrant genuflects before and after the elevation, adoring with faith and humility, then, also, all who assist at Mass should be moved and impelled at the sight of the Blessed Sacrament to render to their God and Saviour therein concealed due adoration through their reverent and humble deportment, as well as by the interior oblation of themselves to Him. . . .

'This elevation of the Body and Blood of Christ is truly the commemoration of the death of the Lord (1 Cor. ii. 26); it places before our eyes the raising up of Christ on the Cross upon Golgotha. As once on Mount Calvary, so Christ here on the altar, as the great Mediator, as the true Victim, and as the eternal High Priest, is elevated between heaven and earth, to reconcile God and man, inasmuch as He moves the Heavenly Father to mercy and forgiveness, and rouses sinful man to love and compunction. This is the wisdom of God in a mystery—a wisdom which is hidden, which God ordained before the world unto our glory (1 Cor. ii. 7). When I shall be lifted up from the

earth, says our Lord, then I will draw all things to Myself (John xii. 32).'[1]

4. *Hæc quotiescunque feceritis, in mei memoriam facietis*—'As often as you do these things, ye shall do them in remembrance of Me.' The text of St. Luke's Gospel gives us the words: 'Do this for a commemoration of Me.' St. Paul mentions the words twice—first after the consecration of the Host Jesus said: 'This do for a commemoration of Me'; and after the consecration of the chalice: 'This do ye, as often as you shall drink for the commemoration of Me.'

By these words Jesus constituted His Apostles and their successors, who should be ordained by them, priests of the New Law, and conferred upon them the power of offering up the Sacrifice of the New Law, which is the Holy Mass. This the Catholic Church has always held and taught, and it is a doctrine of faith defined by the Council of Trent: 'If anyone shall say that by the words, *Do this in commemoration of Me*, Christ did not institute the Apostles priests, and ordain that they and other priests should offer His Body and Blood, let him be anathema' (Sess. xxii. Can. 2).

The commemoration or remembrance of Christ, signified by the words, is explained clearly by St. Paul when he adds: 'For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come.' The Mass, as I have already said, is a renewal of the Passion and Death of our Lord, and on that account alone it is a commemoration and remembrance of Christ's Passion and Death. The Church teaches: 'Whosoever shall say

[1] Gihr, 'The Holy Sacrifice of the Mass,' pp. 644, 645.

that the Sacrifice of the Mass is only a remembrance of the Sacrifice of the Cross, let him be anathema' (Council of Trent, Sess. xxii.). And in the same Session of the Council of Trent (chap. ii.) she teaches: 'In this Divine Sacrifice which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner who once offered Himself in a bloody manner on the altar of the Cross.'

'Let me not forget this remembrance—*Memoriam*—which seems to sum up all the acknowledgment our Saviour requires of us, and which should not be confined to a few simple thoughts or transient sentiments of tenderness. If it is really engraven on our hearts, it will there produce what St. Paul calls its inseparable effects. After citing the words "This do ye for a commemoration of Me," the Apostle adds: "For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." The intention of St. Paul—as some estimable interpreters remark—was to give us to understand that by assisting at the Holy Sacrifice, and especially by offering it, we take upon ourselves' (in a spiritual and wide sense) 'the obligation to announce—that is, to show by our conduct—that we are one with Jesus Christ, who died and was buried for us, and who, being now risen, dies no more, "but in that He liveth, He liveth to God" (Rom. vi. 10).'[1]

[1] Chaignon, 'The Sacrifice of the Mass,' pp. 209, 210.

CHAPTER VIII.

FROM THE CONSECRATION TO THE END OF THE CANON

AFTER the elevation the priest, with hands extended, reads the following prayers:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis; offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from hell, and glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatam Hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high-priest Melchisedech offered to Thee, a holy Sacrifice, an immaculate Host.

Bowing down, he says:

Supplices te rogamus, omnipotens Deus, jube hæc perferri

We most humbly beseech Thee, Almighty God, command

per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus ✠ et ✠ Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

these things to be carried by the hands of Thy holy Angel to Thy altar on high, in the sight of Thy Divine Majesty, that as many of us (he kisses the altar) as, by participation at this altar, shall receive the most sacred body ✠ and ✠ blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ, etc., Amen.

Memento etiam, Domine, famulorum famularumque tuarum N et N, qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants N and N, who are gone before us, with the sign of faith, and rest in the sleep of peace.

He prays for such of the dead as he intends to pray for:

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum, etc. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

Nobis quoque peccatoribus famulis tuis, de multidudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia and with all Thy saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis. Per ip ✠ sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things. Through Him, ✠ and with Him, ✠ and in Him ✠ is to Thee, God the Father ✠ Almighty, and in the unity of the Holy ✠ Ghost, all honour and glory.

Explanatory Notes.

I. Historical—1. *The First Prayer after the Consecration.*—Three prayers of the Canon follow the Consecration. The first of these begins with the words *Unde et memores,* and concludes with the words *Per eumdem Christum Dominum nostrum. Amen,* just before the *Memento,* or Commemoration of the Dead. It has three parts, the first beginning with the words *Unde et memores,* the second with the words *Supra quæ,* and the third with the words *Supplices te rogamus.*

There is little to add to the comments on the Canon in general with regard to the history of this prayer and the time of its introduction into the Canon of the Mass. It is found in the Ambrosian rite and in the Sacramentaries of St. Gelasius and St. Gregory. The parts beginning with the words *Supra quæ,* etc., and *Supplices te rogamus,* are to be found exactly word for word in a work entitled 'Ordines Romani,' which contains liturgical directions for different ceremonies, and describes the stational Mass celebrated by the Pope, the whole of which is taken from manuscripts of the ninth century. These manuscripts were, no doubt, taken from others, and the whole of this prayer may be traced by documents to the fourth century. As to its subject-matter and its form and place, a corresponding

prayer is to be found in the Greek Liturgies. As already stated, the words *Sanctum Sacrificium, immaculatam hostiam* were added to the second part of the prayer by Pope St. Leo (A.D. 440).

2. *The Second Prayer of the Canon after the Consecration.*—The second prayer of the Canon after Consecration is the *Memento,* or Commemoration of the Dead or of the faithful departed. There is no liturgy which does not contain a prayer for the faithful departed, and the practice is clearly derived from Apostolic tradition. Such a prayer is in all the liturgies of the Greek as well as those of the Latin Church, and according to Apostolic tradition the Church prays, and has ever prayed, for the faithful departed in the Holy Sacrifice of the Mass.

Dr. Rock gives us the following note on this subject: 'After having prayed for certain persons in particular, the Church instructs us to pray for the souls of all the faithful departed in general, in order, as St. Augustine observes, "that such religious duty, whenever it becomes neglected by parents, children, relations, or friends, may be supplied by our pious and common mother, the Church." In the primitive Church the names of those for whom the priest was to pray more especially were enrolled within ivory tablets called diptychs.

'Prayer for the dead is made at this part of the Holy Sacrifice in the Liturgy which we have in the Apostolic constitutions; and St. Cyril, of Jerusalem, in his catechetical instructions to the recently baptized concerning the Mass of the faithful, at which they were about to be for the first time present, tells them that "first commemoration of the Saints is made, that

God, by their prayers and intercession, may receive our supplications and that then we pray for our holy Fathers and Bishops, and all who have fallen asleep before us, believing it to be a considerable advantage to their souls to be prayed for whilst the holy and tremendous Sacrifice lies upon the altar."'[1]

In ancient diptychs, or formularies for commemorating the dead, the lists of the names of the faithful departed vary, as may be illustrated by the formulary found in the Stowe Missal, which contains the Liturgy and Ritual of the Celtic Church. In the *Memento* for the departed in this Missal we find mentioned a long list of the righteous from Abel down to the Irish Saints of the sixth century; and also we find in it the names of Pope St. Gregory and of the three first successors of St. Augustine in the See of Canterbury—Laurence, Mellitus, and Justus.[2]

The present commemoration of the dead (said in silence) had its origin probably in the twelfth century, when the custom was discontinued in this place of reading out publicly the names of the departed of whom special remembrance was to be made. This prayer, as also the commemoration *pro vivis*, was in former times inscribed *oratio super diptycha*, or *oratio post nomina*[3]—the prayer over the diptychs, or the prayer after the names.

Naturally, in course of time the list of the dead would grow to an unbounded length, and therefore would occupy too long to be read during Mass. Hence, after some years, the reading of the diptychs had to

[1] 'Hierurgia,' part i.; note 108.
[2] Duchesne, 'Christian Worship,' p. 157.
[3] Gihr, 'The Holy Sacrifice of the Mass,' p. 668.

be modified. At present it takes the form of asking the prayer of the faithful for those recently dead, and for those whose anniversaries occur, and for those dangerously ill, or the Dead List, which is annually read in some churches on the Feast of Commemoration of all Souls, and which is a growing custom, I am happy to say. The formulary of diptychs everywhere has been much curtailed, and from the Roman Missal, where we have the letters N, N, we have an indication that the priest may mention the names of those for whom he wishes specially to pray, or at least recall them to mind at this part of the Holy Sacrifice.

3. *The Third Prayer of the Canon after Consecration.*—In this prayer mention is made of the holy Apostles and Martyrs, fifteen in all—eight male and seven female Saints—who were all martyred.

These belonged to the several orders and states of holy personages in the Church. St. John Baptist is of the order of Prophets, St. Stephen of the order of Deacons, St. Matthias of the order of Apostles. This Saint was, by the will of God, called to the Apostolate in the place of Judas after our Lord's Ascension. It is said that he was beheaded, and that St. Helena brought a portion of his relics to Treves. His head is preserved in the Church of S. Maria Maggiore in Rome. St. Barnabas was a Levite, and came from Cyprus; it is probable that he belonged to the seventy-two disciples of our Lord. He was associated, up to his consecration as Bishop, with St. Paul in his missionary work, and suffered martyrdom in Cyprus between the years 53 to 76. Towards the end of the fifth century his body was discovered in a cave at Salamis in Cyprus. St. Ignatius, of Antioch, who

suffered martyrdom at Rome in the year 107, is of the order of Bishops. He was the second successor of St. Peter in the See of Antioch. He was brought to Rome under the Emperor Trajan, and exposed to the wild beasts in the Colosseum; he suffered death on December 20, 107. St. Alexander I. was a Pope-Martyr. He was the fifth Pope after St. Peter. On May 3, A.D. 115 or 117, he was beheaded outside Rome on the Nomentan Way, together with the priests Eventius and Theodulus. His holy body now reposes in the Church of St. Sabina in Rome. St. Marcellinus, who was martyred in the reign of Diocletian, is of the order of Priests; St. Peter, the fellow-martyr of St. Marcellinus, was an exorcist, and is of the order of Clerks. SS. Perpetua and Felicitas are of the married state. These two youthful heroines of noble birth suffered martyrdom at Carthage, in North Africa, in the year 202, under the Emperor Severus. They were first cruelly scourged, then cast before a wild cow, and finally beheaded. Their feast is celebrated on March 7. SS. Agatha, Lucy, Agnes, and Cecily are all of the state of Virgins. St. Agatha suffered martyrdom under the Emperor Decius in the year 251. St. Lucy suffered martyrdom about the year 304 during the great persecution of Diocletian. St. Agnes was martyred in the year 304 also. She was first thrown into a burning pile, but on making the sign of the Cross over the flames she remained unharmed. At last she fell under the sword of the executioner. She was buried a short distance from Rome, on the Nomentan Road, in the villa of her parents. Over her tomb was afterwards erected one of the loveliest and most renowned churches of Rome (*S. Agnese fuori le mura*). Her feast

is celebrated on January 21, the anniversary of her death.

St. Cecily, or Cecilia, was a maiden of noble origin who had dedicated herself to God from her earliest childhood. She was martyred probably in the year 117, and her feast is celebrated on November 22. She is honoured as the patroness of music, as she herself was versed in music, and is said frequently to have heard celestial melodies.

St. Anastasia is of the order of widows. During her married life she had much to suffer from the cruelty of her pagan husband Publius. After his death she gave herself to the practices of charity and mercy. In the persecution of Diocletian she obtained, on the day of our Lord's Nativity (304), the palm of martyrdom by fire. On the spot where her house stood a church (S. Anastasia) was erected in her honour. There, under the high altar, her body rests. Her feast is kept on December 25. 'In ancient times the Popes were accustomed to celebrate here, at dawn, the second Mass of Christmas Day, whence in this Mass a commemoration is made of St. Anastasia.'[1]

It is not necessary nor very useful to try with some theologians to assign reasons why a certain number of Saints are selected here, or why these Saints are selected, or why they are given in this order. These and like things, as Suarez tells us, may happen by accident, or come to pass out of some special devotion of the faithful. The Saints here mentioned are those who, in the principal city of Christendom, were at all times held in great veneration.

[1] See Rock's 'Hierurgia,' p. 149, and Gihr's 'Holy Sacrifice of the Mass,' p 678 *et seq.*, for these notes.

II. LITURGICAL—1. *From the Elevation of the Chalice to the Commemoration of the Dead.*—Having placed the chalice on the altar and genuflected, the celebrant, standing erect with hands extended as at the Collects, says, in secret or in an undertone, the prayer *Unde et memores*, etc. At the words *de tuis donis ac datis* he joins his hands, and when he says *Hostiam* ✠ *puram, Hostiam* ✠ *sanctam, Hostiam* ✠ *immaculatam,* he rests his left hand on the corporal, and with the right he makes the sign of the Cross as indicated three times over the Host and chalice together; then, at the words *Panem* ✠ *sanctum vitæ æternæ*, he signs the Host, and at *Calicem* ✠ *salutis perpetuæ* he signs the chalice. Afterwards, with hands extended, he proceeds with the prayer *Supra quæ*, etc.

Having finished the part of the prayer beginning with the words *Supra quæ propitio*, the celebrant joins his hands and rests them on the altar as at the *Introit*, and, bowing profoundly, he says the *Supplices te rogamus.* When he comes to the words *ex hac altaris participatione* he kisses the altar, and whilst doing so rests his hands on the corporal, and immediately after, standing erect, he joins his hands at the words *sacrosanctum Filii tui.* At the word *Cor*✠*pus* he again signs the Host, and at *San*✠*guinum sumpserimus* he signs the chalice with the Cross; then, placing his left hand on his breast, he makes the sign of the Cross on himself at the words *omni benedictioni* ✠ *cælesti*, etc., and proceeds. At the *Per eumdem*, etc., he joins his hands before his breast and bows his head.

2. *From the Commemoration of the Dead to the Lord's Prayer.*—The celebrant, standing at the centre of the altar, begins the prayer *Memento, Domine, famulorum*

famularumque, etc., by slowly extending his hands and joining them at the words *in somno pacis;* then, holding his joined hands up to his chin, and with eyes fixed on the Holy Sacrament, he makes the Commemoration of the Dead, recalling to mind those of whom he wishes to make special mention, as we have said when writing of the Commemoration of the Living. After the commemoration he again extends his hands and proceeds with the prayer, saying, *Ipsis, Domine*, etc., and at *Per eumdem* he joins his hands and inclines his head. Then, placing his left hand on the corporal, with the three fingers of his right hand the celebrant strikes his breast, and says, *Nobis quoque peccatoribus* in an audible but subdued tone of voice, and continues the prayer in secret with extended hands.

At the end of the prayer, when he says *Per Christum Dominum nostrum*, he joins his hands while he reads *Per quem hæc omnia Domine, semper bona creas*, and immediately he places his left hand on the corporal, and with the right he makes the sign of the Cross three times over the Host and chalice together at the words *Sancti✠ficas, vivi✠ficas, bene✠dicis.* And at the words *et præstas nobis* he uncovers the chalice, placing the pall on the veil or against the altar-card. He now genuflects, and immediately after he reverently takes the Host between the thumb and fore-finger of the right hand, and makes with it the sign of the Cross thrice over the chalice at the words *Per ✠ ipsum, et cum ✠ ipso, et in ✠ ipso;* then he makes the sign of the Cross with the Host twice over the corporal in front of the chalice at the words *est tibi Deo Pa✠tri omnipotenti, in tinuate Spiritus ✠ Sancti.* Then, holding the Host over the chalice with his right hand, and holding the chalice

with his left, he elevates it a little together with the Host, saying the words *omnis honor et gloria*, and immediately he places the chalice on the corporal, also the Host, and purifies his fingers over the chalice before covering it with the pall, which is done at once. Then the celebrant genuflects as an act of adoration to the Blessed Sacrament.

III. EXEGETICAL—1. *The First Prayer after the Consecration*: (1) *Unde et Memores Nostri.*—As before the consecration it is asked that God may vouchsafe in all respects to bless, approve, ratify, and accept the oblation, so now the consecrated species (that is, the Body and Blood of Christ, present under the appearances of bread and wine) are offered as a pure Victim, a holy Victim, an unspotted Victim—the holy Bread of eternal life and the chalice of everlasting salvation. They are called a *pure* Victim, in contradistinction to those sacrifices of the Gentiles, which were impure and corrupt. *Holy*, in contradistinction to those sacrifices of the Old Law, which were not holy in the sense that they could of themselves impart sanctity, as our Sacrifice, which takes away the sins of the world, can. They are called immaculate, because Christ, who is now present under the consecrated species, is the innocent Lamb of God, who taketh away the sins of the world, through whom and through whose merits alone men are sanctified. The Victim is therefore pure and purifying, immaculate and powerful to wash away the stain of sins; and it is therefore designated the bread of eternal life and the chalice of everlasting salvation. As the priests of the Old Law, by eating of the sacrifices which they offered, sustained their bodily life, so Christians, by eating and drinking of

this Holy Sacrifice and Sacrament, are sustained and strengthened in their spiritual and supernatural life.

In this prayer we commemorate the Passion, Resurrection, and glorious Ascension of Christ. But, as Cardinal Bona remarks, it is not a bare commemoration of these mysteries, for the priest at the same time offers to the Eternal Father the pure, the holy, the unspotted Host, the Body and Blood of Christ, which he still calls 'bread' on account of the sacramental species; not, however, bread which was there before the consecration, but *the Bread of eternal life and the chalice of everlasting salvation.*

Benedict XIV. reminds us that in certain Gallican churches about the twelfth century, at the words *Unde et memores* the priests began to extend their arms in the form of a cross, in memory of the Passion of Christ, and that this custom is still retained by the Carthusians, the Dominicans, and the Carmelites; but that the Roman practice was always the same as it is now, and that it is sufficient for all purposes of signification of the Passion for the priest to hold his hands extended before his breast, and it is not necessary that the hands should be fully extended in the form of the cross to signify the Passion.

There are in this part of the Canon three signs of the Cross made over the Host and chalice together, then a fourth over the Host alone at the words *Panem sanctum,* and a fifth over the chalice at the words *Calicem salutis perpetuæ.*

Bossuet, in his 'Treatise on the Mass' (chap. xli.), says that there is a difference between the blessings which are made over the Host and chalice before the consecration and after the consecration. According to

him, the blessings before the consecration of the bread and wine have effect on those elements to be consecrated and on the people who wish to be sanctified by the Sacrament; but after the consecration those blessings are either directed to those who are about to receive the Holy Eucharist or as expressions of the graces in which the Holy Eucharist abounds which Christ wishes to impart to the faithful.

St. Thomas, however, tells us that the priest after consecration does not make the sign of the Cross for the purpose of blessing or consecration, but to commemorate the virtue and power of the Cross and the manner of Christ's death. The Church omits nothing that may serve to remind the people and the priest that the Sacrifice of the Altar is the same as the Sacrifice of the Cross, and hence the numerous and repeated signs of the Cross. These signs are not blessings now, but commemorations, signifying the power and efficacy of the Eucharistic Sacrifice.

In a spiritual sense these five signs of the Cross signify the five wounds of our Lord's Sacred Body, inflicted by the nails which fastened Him to the Cross and by the lance which opened His side after His death.

(2) *Supra quæ.*—In the second part of this prayer, beginning with the words *Supra quæ*, the priest begs God to look with a propitious and serene countenance upon the gifts of the most holy Body and Blood of Christ and to accept them, because although on the part of the thing offered and of Christ, the principal Offerer, the oblation must always be pleasing and acceptable to God, yet it may happen that on the part of the priest and people there may be some defect.

The sense of the prayer, therefore, is that God may deign to regard the offering of the priest and people, and accept their part and prayers in the oblation. Christ has now descended upon the altar, and allows Himself to be offered by the priest, with whom the people join. The gifts are now their gifts and the oblation their oblation, and consequently they beseech God to regard their part and to look down upon them and their gifts with a favourable and gracious countenance. Christ Himself, the Church, the priest, and the faithful take part in the Eucharistic Sacrifice. The Holy Victim God always beholds with complacency, but our offering of Him may not always be acceptable. Hence the prayer here offered begs God to accept and to regard our offering and gifts as He deigned formerly to regard and accept the gifts and sacrifices of Abel, Abraham, and Melchisedech. We call the sacrifice of the latter a holy sacrifice and a spotless victim; and rightly so, if it be considered a figure of the Victim of the Mass, who alone contains within Himself the plenitude of sanctity.

The Church here makes mention of the sacrifices of Abel, Abraham, and Melchisedech, as these in a very special manner represented the Sacrifice of the New Law. Abel was innocent, and suffered death through the envy and by the hands of his brother, just as the innocent Jesus was immolated through the envy of the Scribes and Pharisees.

Abraham, because of his sacrifice, merited the title of 'Father of the Faithful,' just as Jesus by His Sacrifice merited the salvation of all the faithful, and thereby became their Head.

Melchisedech, the prince of justice and peace,

resembled our Saviour, and his sacrifice of bread and wine prefigured the Holy Eucharist, being the very species which our Redeemer consecrated by changing them into His Body and Blood.

As to the question whether the words *Sanctum Sacrificium, immaculatam Hostiam* in this prayer relate to the sacrifice of Melchisedech or to that which is now offered on the altar, opinions are divided.

'Several authors,' says Chaignon, 'have thought it more natural to refer these words to the Sacrifice of the Mass which is being actually celebrated. Father Lebrun is of a different opinion. He thinks this addition was made in order to raise Melchisedech's sacrifice above all other sacrifices which were offered under the Old Law, as being a more perfect figure of Jesus Christ's.' And he adds that if these words designated the Sacrifice of Christ, the sign of the Cross would certainly be prescribed whilst pronouncing them, as it is every time after the consecration there is mention of the Body and Blood of Jesus.[1]

'It is evident,' says Bossuet, 'that there is no intention to compare gifts with gifts, but persons with persons. On that account, only the holiest of men are nominally mentioned: Abel, the first of the just; Abraham, the common father of the faithful; and, lastly, Melchisedech, who was greater than Abraham, since the latter offered him the tithe of his spoils, and received from him in return bread and wine, a foretaste of the Eucharist.'[2]

(3) *Supplices te Rogamus, etc.*—This is the conclusion of the prayer which begins with the words *Unde et*

[1] 'Explic. de la Messe,' *apud* Chaignon.
[2] 'The Sacrifice of the Mass,' pp. 216, 217 note.

memores. St. Thomas explains the sense of this portion of the prayer. He says that the priest does not ask that the sacramental species be brought up to heaven, nor that the Body of Christ, which is always there, should be thus transferred; but this he asks for the mystical Body of Christ, that it may be sanctified in this Sacrament—that, namely, the Angel assisting at the Divine mysteries may present before the throne of God in heaven the prayers of the priest and people.

Moreover, we ask by these words that our prayers, desires, and offerings may be brought up, represented, and offered by the holy Angel before the *altar of God on high*—that is, in the sight of the Divine Majesty; or we ask that our prayers, united with the Sacrifice of the Mass, may be represented and offered in the sight of the Divine Majesty by the Angel assisting at the Sacrifice of the Mass, so that through his intercession they may be more pleasing to God and more graciously heard. The words *perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu Majestatis tuæ* are taken from Holy Scripture, and signify a petition to be offered or presented to God by His holy Angel, or through the intercession of the holy Angels. The words, therefore, *perferri per manus* (to be carried by the hands), and the words *sublime altare tuum* (to Thy altar on high), are not to be understood in their material or literal sense, but in a symbolical and spiritual sense.

It is certain, according to Christian tradition, that angels are present around the altar assisting at the celebration of Mass. Some of the Fathers make reference specially to angels commissioned to carry our prayers and sacrifices before the throne of God. Tertullian inculcates reverence in the church, 'before

the face of the Living God, while the Angel of prayer is standing there.' St. Ambrose ('In Luc.,' I., n. 28) writes that we cannot doubt that 'an Angel assists' when Christ is sacrificed on the altar. St. Thomas mentions an Angel assisting at the Divine mysteries; and in this prayer of the Canon 'Angel' is mentioned in the singular as referring to a particular Angel. We are told that many saints and servants of God had a particular devotion to this Angel without deciding as to his name. Some have thought that it is the Guardian Angel of the Church. Others have thought it probable that St. Michael is the Angel, inasmuch as he is honoured as the Guardian Angel of the Eucharist and of the Church Militant. These are only pious opinions. As, however, it is admitted by all that a great multitude of heavenly spirits are present and united in prayer with the faithful, in this petition of the prayer we may understand a supplication for the assistance of the angels in general.

Then, again, there is no real altar in heaven, because there is no real sacrifice there as on earth. The words, therefore, *in sublime altare tuum* are to be understood in a symbolical sense.

Christ in His Sacred Humanity appears there before God as our High Priest and Mediator, continually presenting before the heavenly throne His wounds and His death in order to apply to us the fruits of redemption. The blessed, too, may be said to be priests of God, inasmuch as they minister to Him day and night and offer without intermission in and through Christ the sacrifice of praise and thanksgiving. 'The altar in the Holy of Holies in heaven is, therefore, not a material place of sacrifice, but it symbolizes the

heavenly sacrifice—that is, the sweet-scented incense of praise, homage, and thanksgiving which the Church, glorified in union with her glorified Head, Jesus Christ, offers always and eternally to the Triune God. The biblical expression of 'carrying the oblation of our altar to the heavenly altar' accordingly designates the union of our Sacrifice on earth with the heavenly Sacrifice of the Church Triumphant. But, as the latter is always in the presence of the Divine Majesty—that is, is indescribably pleasing and agreeable in the sight of God—so will our offering also, supported and recommended by its union with the precious Sacrifice of heaven, be admitted into the presence of God and be favourably received by Him.'[1]

The actions of the priest and the signs employed by him during this part of the prayer are explained in a mystical sense. The priest bows his head and inclines profoundly to signify the profound humility of Christ hanging upon the Cross and praying for us, and to signify also his own humility, by which being impressed with his own unworthiness of so great a ministry, he implores that his prayer and Sacrifice may be presented to God by the Angel assistant.

The priest kisses the altar, by which it is signified that Christ, hanging upon the Cross, enduring the anguish of death, ceased not to embrace all men, for whose salvation He thirsted, in the bonds of charity. The many waters of His pains and sufferings could not extinguish or lessen His love for us.

The priest makes three signs of the Cross—one over the Host, one over the chalice, and one on himself—by which it is represented that the torments which

[1] Gihr, 'The Holy Sacrifice of the Mass,' pp. 664, 665.

Christ endured in His Flesh, and which He suffered in the effusion of His Blood, profit, and will always benefit, both priest and people to eternal salvation if only they embrace the Cross of Christ. For it is through the Cross that we are replenished with every grace and heavenly blessing.

By the words concluding the prayer, *Per eumdem Christum*, etc., we are reminded of Christ upon the Cross in the sight of His heavenly Father, enduring the reproaches, the blasphemies, and opprobriums of men that He might enrich us with all spiritual gifts and graces; and therefore we should implore at this moment an abundance of supernatural graces and heavenly aid through our Lord and Saviour Jesus Christ.

2. *The Second Prayer after the Consecration, the Memento, or Commemoration of the Dead.*—At the beginning of this prayer we have the word *etiam* (also)—'Be mindful also, O Lord.' This need not signify some other *Memento* immediately preceding this prayer in any older editions of the Canon and omitted in the present Missal, as a few authors have supposed, and there is no reason for considering the particle *etiam* as superfluous. As before the consecration there was the *Memento* for the living, the *etiam* (also) serves to indicate that the prayer or commemoration in the former part offered for the living is now renewed for the dead. In the place where a short pause is prescribed by the rubrics, the priest calls to mind those for whom he wishes to pray—namely, his relations, benefactors, those who may have caused him at any time pain or trouble, those lately dead or who have been particularly recommended to him, and those who have no one to think of them or assist them.

After the pause, he proceeds with the prayer *Ipsis, Domine*—namely, those for whom he has especially commemorated—*et omnibus in Christo quiescentibus*—namely, for all the souls in purgatory, for all of whom he asks a place of *refreshment*, which has reference to the fire wherewith they are tormented; a *place of light*, which refers to the darkness in which they are enveloped; a *place of peace*, which refers to the anxieties and troubles which disturb them. He then begs for succour and relief for those holy souls from the threefold species of suffering by which the justice of God expiates the stains of their sins and purifies them for eternal beatitude.

According to the teaching of the Council of Trent, the souls detained in purgatory are helped by the suffrages of the faithful, and in a particular manner by the acceptable Sacrifice of the Altar (Sess. xxv.). It also teaches (Sess. xxii., cap. 2) that the Holy Sacrifice, according to Apostolic tradition, is offered for the sins, the penalties, the satisfactions, and other necessities, not only of the faithful living, but also for those dead in Christ who have not yet been entirely purified. Hence the prayer of the Mass is offered for those holy souls in purgatory, and for no other departed souls. Not for the souls of the damned, because their state is irreparable and everlasting; not for the just in heaven, because they have already obtained their beatitude.

'According to the language of Christian antiquity, to die in peace is to die with the sign of ecclesiastical communion, in a union and society with Jesus Christ and His Church.'[1]

When explaining the Commemoration of the Living,

[1] 'Hierurgia,' vol. i., p. 147.

I gave the method practised by St. Francis Borgia and recommended by Rodriguez in his treatise on the Holy Sacrifice of the Mass. This learned and saintly author tells us that he (St. Francis) adopted the same method of applying his *Memento* for the dead to the five wounds of our Saviour.

'Offering the Sacrifice, first for the souls of those for whose intention he said it; secondly, for the souls of his parents; and, thirdly, for those of the Society of Jesus; afterwards for those of his friends and benefactors, and for all those to whom he had any obligation; and, lastly, for all those souls which were most destitute of all kind of particular help, or that suffered the most, or that were the nearest and soonest to go out of purgatory, or for whom it was the greatest charity to pray.' The same author adds, by way of advice: 'Each one may follow this method, or any other like it, as he shall judge best.'[1] He also advises that when the priest makes his *Memento* for the living, it is good that each one assisting at the Mass should particularly make his, praying for those who are still in this land of exile; and when the priest makes his *Memento* for the dead, it is good to pray along with him for them also.

It may be noted that at the concluding formula of this prayer, 'Through the same Christ our Lord,' the priest not only joins his hands, but also bows his head. 'The inclination of the head at this point, and at the words, is singular, as otherwise it is nowhere prescribed when the name of "Christ" occurs without the addition of Jesus. The reason for it must, therefore, be grounded on the text of the prayer itself, and have some mysterious

[1] Rodriguez, 'Christian Perfection.'

signification. When dying, Christ bowed His head on the Cross, and then descended into the depths of the kingdom of the dead, there to console the devout who lived previous to His coming, and to deliver them from their captivity. This the priest would now call to mind by bowing his head, since he here prays and implores for all that rest in Christ that the atoning Blood, flowing from the Eucharistic Sacrifice as from a fountain, may flow into purgatory to alleviate and abridge the sufferings of the poor souls therein detained.'[1]

3. *The Third Prayer after the Consecration, Nobis quoque peccatoribus.*—The *Te igitur* is offered for the Church Militant in general. The foregoing prayer, *Memento, Domine,* etc., is offered for the members of the Church suffering in purgatory, that they may be admitted into the fellowship of the Saints in glory; and this prayer, beginning *Nobis quoque peccatoribus,* is now offered for the priest and those present, with whom and for whom the Holy Sacrifice is offered in a special manner. It is offered for ourselves who are yet wayfarers in this world, and through it we humbly beseech God to grant us after this life some part and fellowship with His Saints in heaven through His Divine mercy. The Saints so specially enumerated are referred to under the historical notes of explanation, and the order and reason of their position in this prayer of the Canon are given.

The prayer begins with the words *Nobis quoque peccatoribus.* Thus we confess our sins and grieve for them like the penitent thief on the Cross. We call ourselves God's servants (*famulis tuis*) because redeemed

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 674.

by the Precious Blood of our Divine Saviour; confiding in the multitude of God's mercies—namely, His forgiveness, His graces, and the glory prepared for us hereafter—we beg for participation and fellowship with the Saints enumerated and with all the Saints, into whose company we beg that we may be admitted. At the same time we acknowledge our unworthiness, *non æstimator meriti sed veniæ* (not in consideration of our merits, but of Thy pardon). Heaven and its glory are the reward of our merits, but pardon and forgiveness are from the pure mercy of God, as also are all the graces by which heaven can be merited. All this is asked 'through Christ our Lord,' because it is through Christ crucified and through His merits that repentance is obtained and heaven purchased.

The celebrant, proceeding with the words *Per quem hæc omnia*, connects the remaining portion of the prayer with Christ our Lord, *through whom* all these gifts, as well as all other gifts, such as His Sacraments and other means of grace, are *created*—that is, brought into existence and made profitable for our use and benefit—*vivified*, *blessed*, and bestowed upon us. A further explanation of the words *hæc omnia bona* (all these good things) is here called for, because authors are divided as to their exact meaning and reference.

Duchesne gives the following explanation: 'It is manifest that the words *hæc omnia bona* have no connection with those which precede. They cannot, moreover, mean the consecrated offerings which are now the Body and Blood of Christ, and to which the terms *creas*, *sanctificas*, *vivificas* cannot be applied. The easiest explanation of the difficulty is that there was formerly here mention made of the fruits of the earth,

with an enumeration of the various kinds—wheat, wine, oil, etc. This view is confirmed, moreover, by the fact that the blessing of aliments took place on certain days at this point in the Mass, as, for instance, the drink made of water, milk, and honey, which was given to the neophytes at Easter and Pentecost. . . .

'It was also at this place that the new beans were blessed on Ascension Day, and the new grapes on the day of St. Sixtus (August 6).

'Finally, it was at this point that the oil for the unction of the sick was blessed, and still is blessed, on Maundy Thursday.

'There is no doubt, therefore, that the formulary *Per quem hæc omnia* was originally preceded, and that, too, apart from these extraordinary occasions, by a prayer for the fruits of the earth.'[1]

Benedict XIV., Cardinal Bona, and many other writers, refer to this custom of blessing the fruits of the earth at this part of the Mass, and tell us that appropriate prayers for such blessings are to be found in ancient Missals and Liturgies; but, as Benedict XIV. says, the blessing of the fruits of the earth did not, and does not, take place in every Mass, and this prayer was said in every Mass, and continues to be said in every Mass. We cannot, therefore, admit that it is necessary to suppose, as Duchesne confidently asserts, a hiatus at the end of this prayer after the words *largitor admitte;* and the learned Pontiff gives us a short explanation, or interpretation, of the sense of the words as they stand in the prayer in their proper place and in connection with the context.

Per quem hæc omnia bona creas (Thou createst). God

[1] 'Christian Worship,' pp. 182, 183.

the Father created all things through the Son, Jesus Christ—'All things were made by Him' (John i. 3)—and thus also bread and wine, which are converted into the Body and Blood of Christ. We need not confine the sense of the words to the first creation of all things, but this same power of God is continually renovating the fruits of the earth and of the vine. *Sanctificas* (Thou dost sanctify). In Jesus Christ the gifts brought to the altar become sacred and set apart from common use. *Vivificas* (quicken, or vivify). God through Jesus Christ vivifies the bread and wine, converting them into His Body and Blood, which are the real food or nourishment of our spiritual life. *Benedicis et præstas nobis* (bless and give us). God through Jesus Christ vivifies and sanctifies, and diffuses His heavenly blessings upon the bread and wine, and thus blessed by transubstantiation they are given to us that they may impart true life to our souls and preserve it in them—*per ipsum* (through Him). Christ is the true mediator between God and man—*et cum ipso* (and with Him). He is equal to God the Father—*et in ipso* (and in Him). He is consubstantial with the Father—*est tibi, Deo Patri,* etc. (there is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory). All honour and glory is given to God the Father *through* the Son, *with* the Son, and *in* the Son, and in the unity of the Holy Ghost, who, proceeding from the other two Persons, is equally adored, praised, and honoured with them for ever and ever.[1]

The three crosses which the priest makes over the chalice and Host together signify in a mystical sense

[1] Benedict XIV., 'De Miss. Partibus,' lib. ii., cap. xviii.

the three prayers of Christ when dying on the Cross. The first, when He prayed for His persecutors: 'Father, forgive them, for they know not what they do.' The next, when He said: 'My God, My God, why hast Thou forsaken Me?' And the third, when He said: 'Father, into Thy hands I commend My Spirit.' The three crosses which he makes over the chalice separately, and the two over the Host, are to be understood in the same sense as signifying the five sacred wounds of our Saviour, the first three representing the wounds in the hands and side of our Lord, and the two last the wounds in His sacred feet.

After making three crosses, the priest raises the chalice and Host a little, to signify and to remind us that through Christ crucified, raised upon the Cross, and transfixed by nails which opened the wounds in His hands and feet, all honour is given to God the Father in the unity of the Holy Ghost; and then in saying aloud, *Per omnia sæcula sæculorum*, and in the response, *Amen*, all are reminded that this great economy and order of mysteries will last until the end of time, to the greater glory of God and for the salvation of men.

Here the Canon of the Mass ends, and the third part of the Mass begins.

The priest, elevating his voice, says aloud:

P. Per omnia sæcula sæculorum.

R. Amen.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da

P. For ever and ever.

R. Amen.

Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily

nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

He then says in a low voice, *Amen*, and continues:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris; ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come; and by the intercession of the blessed and glorious Mary ever virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints (making the sign of the Cross on himself with the paten, he kisses it, and says:) mercifully grant peace in our days; that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, who with Thee in the unity of the Holy Ghost, liveth and reigneth God.

Then he says aloud:

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax ✠ Domini sit ✠ semper vobis✠cum.

R. Et cum spiritu tuo.

P. World without end.

R. Amen.

P. May the peace ✠ of the l ord be ✠ always with ✠ you.

R. And with thy spirit.

In a low voice he says:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Striking his breast three times, he says:

Agnus Dei, qui tollis peccata mundi, miserere nobis (twice).

Lamb of God, who takest away the sins of the world, have mercy upon us (twice).

Agnus Dei, qui tollis, peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us peace.

Standing in an inclined position, with his hands joined upon the altar, and his eyes fixed upon the Sacred Host, the priest says the following prayers, the first of which is omitted in Masses of the Dead :

Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam da vobis ; ne respicias peccata mea, sed fidem Ecclesiæ tuæ ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to Thy Apostles, peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church ; and vouchsafe to it that peace and unity which is agreeable to Thy will ; who livest and reignest, God for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti ; libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas ; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils ; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee ; who with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem ; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation ; but through Thy goodness may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God for ever and ever. Amen.

CHAPTER IX.

FROM THE 'PATER NOSTER' TO THE PRIEST'S COMMUNION

Explanatory Notes.

I. Historical—1. *The Pater Noster, or Lord's Prayer.*—As the Preface is an introduction to the Canon of the Mass, the *Pater Noster* is, in a similar sense, an introduction to the third part of the Mass, which in general is termed the Communion.

We have first the *Oremus*, and then a few words of introduction to the *Pater Noster* itself. These words, 'Being instructed by Thy saving precepts, and following Thy Divine directions, we presume to say,' are of very ancient origin. St. Jerome refers to them, and they, or words of the same import, are found in most of the old liturgies. It is certain that the *Pater Noster* was said at the Holy Sacrifice of the Mass in Apostolic times, and by the Apostles themselves. Some authors, founding their opinion on the authority of St. Gregory, have asserted that the Mass of the Apostles consisted only of the Lord's Prayer, the Consecration, and the Communion. This is denied by Benedict XIV. and by all orthodox historians, for, as we have seen, many of the other portions of the Mass, especially those taken from the Psalms and Holy Scriptures, formed a

part of the Mass from the beginning; and this is proved from the injunction of St. Paul directing his Epistles to be read at the meetings of the faithful, as we have already explained, and that psalms, hymns, and canticles should be offered up when assisting at the Holy Sacrifice—the only assemblies we know of from the New Testament. Benedict XIV. further tells us that the extract of St. Gregory which gives any countenance to this opinion does not imply that the holy and learned Pontiff maintained that *only* the *Pater Noster*, Consecration, and Communion, formed the primitive Mass. He asserts that the word 'only' (*solummodo*) was inserted in the text by an amanuensis, and is to be rejected. St. Justin Martyr, in his 'Apologia,' tells us that at the assemblies of the faithful writings of the Apostles and Prophets were read, and a sermon preached to the people; that praises were offered up to the most Holy Trinity; and that much time was employed in other prayers and in thanksgiving.

Duchesne gives, in a note, the extract from St. Gregory (Epistle ix. 12), and adds the following comment: 'We are not obliged to believe, in spite of the authority of this text, that the Apostolic Liturgy knew of no other formulary but the *Pater Noster*, but it is difficult to argue against St. Gregory's having thought so.'[1] It is clear, from the agreement of these grave authors on the point, that the *Pater Noster* formed a part of the Mass from the beginning.

It did not, however, occupy the same place in all the ancient formularies. In the Ambrosian rite the *Pater Noster* is recited after the fraction, or the breaking of the Host. It was St. Gregory who, according to his

[1] 'Christian Worship,' p. 184.

own testimony, fixed the *Pater Noster* in this place, on the ground that it was hardly proper that the formulary of the Canon . . . should alone be recited over the oblation, to the exclusion of the prayer composed by our Lord Himself. It is probable that up to the time of St. Gregory the *Pater Noster* was said after the fraction, as a preparatory prayer for the Communion. In the Greek Church it was said aloud, not only by the priest, but also by the people. This was the case for some time, at least, in the Gallican Church. According to Duchesne, the participation of the congregation in the Mozarabic rite is confined to the reciting of *Amen* to each of the petitions in the *Pater Noster*. Now the priest alone says it aloud.

The *Libera nos* is a continuation and enlargement of the last petition of the Lord's Prayer, and may be regarded as an appendix or addition to it. This appendix, Gihr tells us, is commonly called the embolism, from the Greek ἐμβάλλω, 'I add,' as a substantive, meaning an addition or insertion. This prayer of continuation to the *Pater Noster* is not of recent date. In the most ancient formularies and liturgies of the Church we find it. It is said aloud on Good Friday, and prescribed to be always said aloud in the Ambrosian rite; but St. Gregory ordered it to be said in an undertone, according to the present practice and the rubrics of the Roman Missal, to signify its distinction from the Lord's Prayer itself. As it contains petitions for pardon and peace and deliverance from evils in such explicit and earnest words, we can understand it as an especially appropriate prayer in the early days of persecutions and martyrdom.

2. *The Fraction, or Breaking, of the Sacred Host.*—The fraction of the Sacred Host is of Divine institution. Our Lord, in the institution of the Holy Eucharist, took bread into His hands, blessed, broke, and gave to His disciples, saying, *This is My Body;* and He ordered His Apostles, 'Do this in commemoration, or remembrance, of Me.' Then in the Acts of the Apostles we read of the faithful after the day of Pentecost: 'They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers' (ii. 42). And St. Paul expresses this rite when he says: 'The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we *break*, is it not the partaking of the Body of the Lord?' (1 Cor. x. 16). There is, therefore, no liturgy in which the fraction, or breaking of the Sacred Host is not prescribed.

According to the Greek custom, the Host is divided into four parts, of which the celebrant consumes one; another is distributed to the people; the third is reserved for the sick; and the fourth is put into the chalice, to commingle with the Sacred Blood of Christ.

In the Western Church the Sacred Host is divided into three parts, of which one is put into the chalice with the Sacred Blood and the other two are consumed by the celebrant. Benedict XIV. mentions an ancient practice to the effect that of the three parts of the Host one was put into the chalice, one was consumed by the priest, and the third was again divided into small parts and distributed to communicants or reserved for the sick; but then he reasonably remarks

that the Sacred Hosts must have been much larger than those afterwards used for the Holy Sacrifice. The only remnant of this old custom now left is that observed at the Pope's solemn Mass and at the consecration of a Bishop. When the Pope sings Mass solemnly he divides the Host into three parts as usual; he puts one into the chalice, he himself consumes another, and the third he divides again into two parts, giving one to his deacon and the other to his subdeacon, after the manner of administering Holy Communion. At the consecration of a Bishop the Host is divided into three parts, one of which is put into the chalice, another is consumed by the consecrating Bishop, and the third received by the Bishop consecrated. These are the only exceptions to the present custom, according to the liturgy of the Roman Missal, except in a case in which a priest might not have consecrated particles for a communicant, when he is allowed to give them a portion of the Sacred Host of the Mass.

Dr. Rock gives the following note on this subject: 'This ceremony is interesting from its connection with a practice once followed by the Church. It was anciently a custom for the sovereign Pontiff at Rome and for Bishops of the other cities in Italy to send by acolytes deputed for that purpose a small portion of the Holy Eucharist which they had consecrated to the various churches of the city. The priest who was celebrating the Holy Sacrifice used to put this particle into a chalice at the same time that he recited the prayer, "The peace of our Lord," etc.

'That the Roman Pontiffs, on the other hand, were accustomed to receive the Holy Eucharist which was

sent to them by Bishops of distant churches is attested in a letter concerning the Churches of Asia addressed by St. Irenæus to Pope Victor. The object of such a practice was to signify that communion of the same sacrifice and sacraments by which the head and members of the Church were spiritually united; so that, in the words of St. Paul, they might address each other, "For we, being many, are one bread, one body, all that partake of one bread" (1 Cor. x. 17).'[1]

3. *The Agnus Dei.*—The first time St. John the Baptist saw our Saviour he exclaimed, 'Behold the Lamb of God—behold Him who taketh away the sins of the world!' and again, seeing Jesus walking the next day, he said, 'Behold the Lamb of God' (John i. 29, 36). These are the words now addressed to our Saviour in the Mass: *Lamb of God, who takest away the sins of the world.* The celebrant says them three times, and after the two first invocations he strikes his breast and adds the words, *Have mercy on us;* after the third he says, *Give us peace.*

It is acknowledged by Benedict XIV., St. Bonaventure, and by authors generally, that this prayer was introduced into the Mass by Pope St. Sergius I. (687-701), who ordered it to be sung by the clergy and people. At first it concluded each time with the same petition, *Miserere nobis* (Have mercy on us). Later on —some time in the thirteenth century—the *Dona nobis pacem* (Give us peace) began to be said after the third recital of the *Agnus Dei.* This was occasioned at first by the many calamities and disturbances that had befallen the Church at the time. It was, moreover, an appropriate petition in this place, either in relation

[1] 'Hierurgia,' vol. i., p. 152, note 116.

to the *Pax*, or kiss of peace, or to the reception of the Holy Communion.

'In Requiem Masses the petition of the *Agnus Dei* perhaps since the eleventh, surely since the twelfth, century is differently rendered, inasmuch as we twice implore from the Divine Sacrificial Lamb *rest* for the suffering souls from their pains and sorrows, and the third time we implore for them eternal rest in heaven —*Dona eis requiem, dona eis requiem sempiternam.*'[1]

4. *The Three Prayers after the Agnus Dei.* — The prayers after the *Agnus Dei* and before the Communion were not inserted in the Missal by any ancient pontifical institution or composition, but were composed and handed down by tradition by holy and religious men, according to the observations I find in the works available. The first of these is a prayer for peace. 'Micrologus [in the eleventh century],' says Gihr, 'is still ignorant of it, while Durandus [in the thirteenth century] mentions it. According to the Roman rite, the kiss of peace was formerly imparted after the salutation *Pax Domini sit semper vobiscum*, without the preceding special prayer for peace.'[2] Now in solemn Masses only the *Pax* is given immediately after this prayer.

The other two prayers serve as a proximate preparation for Holy Communion. These three prayers are addressed directly to the Second Person of the Blessed Trinity, concealed as He is, and offered under the Eucharistic Species. And we may, in this place, call attention to the forms of their endings, which belong no doubt to the original composition of these prayers.

'The prayer for peace concludes with the rarely-

[1] Gihr, p. 718. [2] *Ibid.*, in note.

occurring short formula, *Qui vivis et regnas Deus, per omnia*, etc. (Who livest and reignest God, world without end. Amen), in which the word *Deus* (God) is a departure from the rule. In the second prayer, as the Father and Holy Ghost are mentioned, this is signified in the prolonged concluding formula, but in a peculiar way, *Qui cum eodem Patre*, etc. (Who with the same God the Father and the Holy Ghost livest and reignest God, for ever and ever. Amen). The third prayer alone has the regular longer concluding formula, as is customary in the Collects, *Qui vivis et regnas, cum Deo Patre*, etc.' Gihr also notes with regard to these prayers that they were originally private, and intended especially for the priest, since they date from a period in which the general communion of those present had ceased; and that on this account these prayers have this peculiarity, that the petitions in the singular number refer to the celebrant only (*Libera me, fac me, prosit mihi*, etc.).[1]

5. *The Pax, or Kiss of Peace.*—Although the *Pax* is given now only at Solemn High Mass, and confined to the deacon, sub-deacon, and clergy who assist, yet inasmuch as it may be given at Low Mass also by means of an instrument, or card, having on it the image of a saint or of the crucifix, I may quote here Dr. Rock's note concerning this custom as showing its origin and meaning:

'St. Peter (1 Eph. v. 14) and St. Paul (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii.; 1 Thess. v. 26) instruct the faithful to whom they directed their Epistles to "salute one another with a holy kiss." This ceremony was, in consequence, especially observed at the

[1] Gihr, p. 726, in note.

celebration of the Holy Eucharist, as we gather from all public liturgies and most ancient writers. Justin Martyr, Tertullian, St. Cyril of Jerusalem, as well as several others, particularly notice it, and in the Apostolical Constitutions is contained this minute description: "After the priest has given the salutation of peace, and the people have returned their answer, a deacon goes on to proclaim solemnly that they should salute one another with a holy kiss; and so the clergy salute the Bishop and laymen their fellow-laymen." Hence arose the custom, which is still kept up in many places on the Continent and in several country congregations in Ireland and England, of men and women occupying separate sides of the church.'[1]

II. LITURGICAL—1. *The Pater Noster, or Lord's Prayer.*—The celebrant, having placed the chalice on the altar at the words concluding the prayer *Nobis quoque peccatoribus* and genuflected, lays his hands on the altar on either side of the corporal, and says aloud, *Per omnia sæcula sæculorum*. He then joins his hands at the *Oremus* and bows his head, and keeps the hands joined while he says the introductory prayer, *Præceptis salutaribus moniti*, etc. When he begins the *Pater Noster*, which is said aloud, he extends his hands and keeps them in that position to the *Et ne nos inducas*. During the recital of the *Pater Noster* he keeps his eyes fixed on the Sacred Host. When the acolyte answers, *Sed libera nos a malo*, the celebrant says *Amen* in an undertone.

Then, resting his left hand on the corporal, with his right he withdraws the paten from under it, and cleanses or wipes it with the purificator, bringing the

[1] 'Hierurgia,' vol. i., p. 153, note 118.

left hand to assist in holding the paten if necessary. Afterwards he places the purificator in a convenient place to his right-hand side on the altar, and, taking the paten between the index-finger and the others, he rests it on the altar with the concave side towards the corporal, whilst he says the *Libera* in secret. At the name of the Blessed Virgin he bows his head. Before he says *da propitius* he raises his left hand from the corporal, places it on his breast, and with the paten he makes on himself the sign of the Cross at the words *da propitius*, and kisses the paten at the word *pacem*. Whilst continuing the prayer to the end he puts the Sacred Host on the paten with the fore-finger of the left hand, and places the paten with the Host upon it on the corporal, resting it on the foot of the chalice. Then, laying his left hand on the foot of the chalice, he takes off the pall, and, placing his hands on the altar, he genuflects.

2. *The Fraction, or Breaking of the Sacred Host.*—The celebrant, after genuflecting, conveniently moves the Sacred Host with the fore-finger of his left hand to one end of the paten, and he takes it between the thumbs and fore-fingers of both hands, and breaks it reverently over the chalice into two equal parts, saying, at the same time, the words *Per eumdem Dominum nostrum Jesum Christum Filium tuum.* He places the half of the Sacred Host which he holds in his right hand on the paten, and from the half retained in the left he breaks from the lower part a small portion, saying at the same time *qui tecum vivit et regnat*, and, holding this portion in his right hand, he places that which is in his left beside the other half on the corporal, saying the words *in unitate spiritus Sancti Deus.* Holding the particle of

the Host which he retains in his right hand over the chalice, and with his left hand holding the chalice *per nodum*, he says aloud, *Per omnia sæcula sæculorum*, to which the acolyte answers, *Amen*. Then with the same sacred particle he makes the sign of the Cross three times over the chalice, saying the words *Pax* ✠ *Domini sit* ✠ *semper vobis*✠*cum*. The acolyte having answered, *Et cum spiritu tuo*, the celebrant drops the small particle into the chalice, saying at the same time in secret, *Hæc commixtio et consecratio corporis*, etc.

He finishes this prayer, rubs his fingers over the chalice so that any very small particle adhering to them may fall into it, then, laying his left hand on the foot of the chalice, he covers it with the pall and genuflects.

'So important is this rite of the fraction of the Host that the Bishops, after the ceremony of ordination of the newly-ordained priests, urges them to study carefully the entire rite of the Mass before they celebrate, especially the Consecration, the Fraction, and the Communion.'[1]

3. *The Agnus Dei and the Three Prayers before Communion.*—The celebrant, standing with hands joined and head inclined towards the Sacred Host, says aloud, *Agnus Dei, qui tollis peccata mundi*. Having recited these words, he rests his left hand on the corporal, and, striking his breast with his right, he says, *Miserere nobis*. This he does a second time and a third time; but the third time, instead of the words *Miserere nobis*, he says, *Dona nobis pacem*. In Requiem Masses, after the first and second *Agnus Dei*, he says, *Dona eis requiem*, and

[1] Gihr, p. 704.

after the third, *Dona eis requiem sempiternam,* without striking his breast.

After the *Dona nobis pacem* the celebrant, having joined his hands upon the altar as he does before the *Introit,* inclines slightly his head and shoulders, and with his eyes fixed on the Sacred Host he recites the three prayers: *Domine Jesu Christi,* etc., *Domine Jesu Christi, Filii Dei vivi,* etc., and *Perceptio corporis tui,* etc., with their several endings, as explained in the historical notes.

As is manifest from the Rubric of the Missal (3 Titulus), the *Pax* may be given at Low Masses, except at Requiem Masses. It is not, however, usually given. But when given, as I have already said, it must be by means of an instrument, or card, having on it the image of some saint or of the crucifix. The celebrant, after finishing the first of the prayers, kisses the altar, then the instrument destined for this purpose, which he gives to the acolyte, who receives it on his knees at the Epistle side. In giving it the celebrant says, *Pax tecum* (Peace be with you). To which the acolyte answers, *Et cum spiritu tuo.* Then, wiping the instrument, the acolyte presents it to others to be kissed, who make a reverence or inclination of the head only after they have kissed it.

Notwithstanding the authority of Liturgists who state the lawfulness of observing this practice at Low Mass, we must repeat that it is now almost entirely limited to Solemn High Mass and to the clergy or those assisting in the sanctuary. On some special occasions dignitaries of the laity may receive the *Pax,* but this must be by means of the instrument which is known by the name of *osculatorium.*

In no Requiem Mass—not even when solemnly cele-

brated—is the *Pax* allowed to be given, because the Church means that in these Masses the celebrant and those assisting at Mass should be principally occupied with the care of the dead, and their attention given as far as possible to this purpose. For this reason the prayer for peace which precedes the *Pax* is also omitted in Requiem Masses. Another reason is also assigned for the omission of the *Pax* at Requiem Masses—namely, that the *Pax* is a symbol of joy, and enhances the solemnity. On Holy Thursday it is omitted in the Solemn Mass in order to express or signify sorrow and detestation for the betrayal and deceitful kiss of Judas.

III. EXEGETICAL—1. *The Pater Noster.*—The *Pater Noster* being the prayer composed by our Lord Himself, and the model of all prayers, should naturally form a part of the Liturgy of the Mass. It may, therefore, be asked why it is not placed first among all the prayers of the Mass, and why it occupies its present place. The primitive usage of the Church affords an answer to this question. The *Pater Noster* was the last prayer taught to the catechumens before Baptism, because the Church wished them to be imbued with the spirit of faith before imparting to them our Lord's own prayer, that they might be able to recite it with proper dispositions. She did this out of reverence for the prayer itself, and because it is a prayer which embraces in a compendium, as it were, all the petitions necessary for salvation, and it implies all the dispositions which the Christian soul should possess.

The will of the Church alone suffices for us to acknowledge the appropriateness of the position which this prayer occupies in the Liturgy of the Mass. Besides, it is through the Mass all the petitions of the

Lord's Prayer may be most efficaciously granted, and it is at this part of the Mass that both priest and people should desire most earnestly that the fruits of the Holy Sacrifice and of the Holy Communion may be applied to their souls. By a few humble and reverent words we are prepared and disposed for the worthy recital of this prayer at Mass. Therefore, in union with our Divine Saviour, and thinking of Him as He was dying upon the Cross, we renew our humility and our confidence by saying: 'Being instructed by Thy saving precepts, and following Thy Divine directions, we presume to say'—

Our Father, who art in heaven, who art glorious and exalted for ever in the heaven of heavens. *Hallowed be Thy name.* May Thy holy and ineffable name be acknowledged, adored, and glorified by all people and nations. *Thy Kingdom come* now by Thy grace and hereafter by Thy glory, that Thou mayest always reign over our hearts and that we may always be subject to Thee. *Thy will be done on earth as it is in heaven.* May that will be done by us, and in us, and in all that concerns us and Thy creatures. *Give us this day our daily bread*, both spiritual and temporal, and especially grant that we may worthily receive that supersubstantial bread which is the spiritual nourishment of our souls, the Body and Blood of Thy only begotten Son, our Lord Jesus Christ; and grant that we may always hope and rely upon Thy providence, and use worthily and properly all Thy gifts and graces. *And forgive us our trespasses, as we forgive them that trespass against us.* Through Thy infinite mercy and love and the merits of Thy Divine Son, pardon all our sins and offences, and grant us Thy help, that from our hearts

we may forgive all our enemies and all who in any way have offended and injured us, and that we may say with Thy Divine Son, who prayed for all His enemies upon the Cross, 'Father, forgive them, for they know not what they do,' that, thus with charity and love, we may receive His Sacred Body and Blood and all the fruits of the Holy Sacrifice. *And lead us not into temptation.* Protect us against all the attacks and temptations of the devil, the world, and the flesh, that we may repel and overcome them. *But deliver us from evil*—from the evils of guilt, of punishment, and all the calamities and evils consequent on our sins. *Amen.*

The celebrant says aloud the *Oremus* and *Pater Noster* after the secret prayers of the Canon. During the Canon he is supposed to have entered into the Holy of Holies, there to commune alone with God. 'This is in memory of those awful hours during which our Lord hung upon the Cross and bore in silence the scoffs and blasphemies of the Jewish multitude, and silently prayed for all His enemies to His Heavenly Father. But at the *Pater Noster*, which now follows in order, the priest raises his voice and recites aloud the seven petitions (the last is said by the acolyte who serves Mass) of the "Our Father." This is to remind the faithful of the last seven words which our Saviour spoke in a loud voice when hanging on the Cross.'[1]

The *Libera nos* is, as I have said, a continuation, or enlargement, of the last petition of the Lord's Prayer, *But deliver us from evil.* In it we pray God to deliver us from all evils *past*, our sins, for which we beg forgiveness; *present*, temptations and frailties, that we may overcome and conquer them; *future*, our prayer is

[1] Müller, 'The Holy Sacrifice of the Mass,' p. 565.

ordained to obtain grace to preserve us from falling again, and to be prepared against future dangers.

These graces are asked through the intercession of the Blessed Virgin, who stood at the foot of the Cross, and whose soul was pierced by a sword of sorrow; through the intercession of St. Peter, the first of the Apostles who was crucified for his Divine Master, and like Him, but with his head downwards, out of humility; through the intercession of St. Paul, who could say, 'I bear the marks of our Lord Jesus Christ in my body' (Gal. vi. 17); through the intercession of St. Andrew, whom Christ called to be His first disciple, and who suffered martyrdom upon a cross. Through these and through the intercession of all the Saints saved by the merits of the Cross we beg of the Divine Mercy *peace*, that we may be always free from and secure against all disturbances; and all these things are implored *through the same Lord Jesus Christ.*

'The priest invokes the suffrage first of the Blessed Virgin Mary, whom St. Elizabeth, filled with the Holy Ghost, denominated the "Mother of God" (Luke i. 41, 43). That the Blessed Virgin is the Mother of Christ is indubitable, for Jesus Christ is God; consequently she is properly styled the Mother of God, a title which was approved by a General Council held at Ephesus in the year 431.

'St. Peter and St. Paul conjointly founded the Church of Rome by their labours and their preaching, and both of them cemented the foundation by their blood. Rome has ever exhibited especial veneration towards St. Andrew, as he was the brother of St. Peter, the prince of the Apostles.'[1]

[1] 'Hierurgia,' vol. i., p. 150, note 11.

2. *The Actions of the Priest during this Part.*—The paten, which from the offering of the Host to this part of the Mass remains hidden under the corporal at Low Mass, or hidden by the sub-deacon under the humeral veil at High Mass, is now brought forth. This admits, in the first place, of a natural explanation, which is given by Benedict XIV. During that time it is not wanted for use, and, therefore, it is placed in a convenient position, or taken away and covered, to keep it free from dust or being soiled in any way. At the *Libera* it is brought forth by the celebrant, or handed to him by the deacon, because he now requires it for the ceremonies of the Mass. He makes with it the sign of the Cross upon himself, and kisses it to remind himself and the faithful that it was by the Cross Christ became *our peace*, and hath reconciled us to God in one body by the Cross, killing the enmities in Himself, and coming He preached peace (Eph. ii. 14, 16).

The mystical sense of the placing of the paten under the corporal, or covering it with the veil, is not wanting. It signifies the Divinity of our Lord, which remained veiled and hidden from the eyes of men and of His own disciples during the time of His Passion, but immediately after His Death revealed itself, so that men, seeing the sun darkened and the other wondrous signs of the Divine power and majesty, went down from Calvary striking their breasts and saying, *Indeed, this man was the Son of God.*

3. *The Fraction, or Breaking of the Sacred Host.*—This ceremony takes place whilst the priest says the concluding words of the prayer, *Per eundem Dominum nostrum*, etc.

Here I must, in the first place, call attention to a point of doctrine, that Christ, whole and entire, is contained under either kind alone. He is therefore whole and entire under the species or accidents of bread and under the species or accidents of wine. It is also a dogma of faith that He is whole and entire under every part or portion of the species when separated; and it is theologically certain that He is whole and entire under every part of the species even when the species remain united, no separation of them being made. Then it is the doctrine of our faith that the Body of Christ is now glorious, immortal, and incorruptible, and that it cannot be in any real sense broken or mutilated. This is expressed in the hymn of the Church composed by St. Thomas:

Fracto demum Sacramento, etc.
Nulla rei fit scissura,
Signi tantum fit fractura,
Quâ nec status nec statura,
Signati minuitur.

By the word *signi* in the above lines, we have to understand the sacramental species or accidents, and it is the species or accidents that are broken.

Sacred writers discover in this action a deep symbolical and mystical signification, and suggest many thoughts and sentiments for devotion and edification.

The priest breaks the Sacred Host, and, by this action, he signifies the division of the Body of Christ by His Passion and Death. He makes three parts of the Host; and this ceremony has many meanings, some of which I here subjoin.

(1) There were three things in Christ which, in His

Passion and Death, were separated—namely, His Blood, His Body, and His Soul. First, in the Passion, His Blood was separated from His Flesh or Body; and then, in His Death, His Body was separated from His Soul. These three were separated in the Passion and Death of Christ, although the Divine Person remained always united with the Soul, the Body, and the Blood. By the first fraction of the Host, therefore, into two parts, we are reminded of the separation of the Blood of Christ from His Body. The second fraction, by which a small particle is separated from the larger half, represents the separation of the Soul of Christ from His Body.

(2) Again, these fractions are made over the chalice, because the separation of Body, Blood, and Soul of Christ took place when He was hanging upon the Cross. Two parts of the Host are placed upon the paten, by which is represented the dead Body of Christ, stained and besprinkled with His precious Blood, taken down from the Cross and laid on the bosom of the Blessed Virgin, which received as a sanctified paten that Body of her well-beloved Son. The third, or smallest particle, is immersed in the chalice, and this is said to represent the descent of the separated Soul of Christ into limbo. But before this small particle is put into the chalice, three crosses are made with it over the chalice, whilst the priest says, *Pax Domini sit semper vobiscum*, to signify that through the Passion and Death of Christ three testaments of peace were established and confirmed, or that the peace of God was confirmed in three classes of persons. First, there was conferred or confirmed the peace of eternal beatitude, and this peace was announced as soon as the Soul of Christ

descended into the limbo of the fathers to the souls therein detained, whom He afterwards glorified. The action reminds us of that eternal peace purchased by Christ, which He has conferred, and will confer, upon all just souls in His everlasting kingdom. Secondly, peace is conferred through the same Passion and Death upon the just on earth by grace and the friendship of God; and, thirdly, peace is given even to sinners, inasmuch as they are invited to repentance and pardon, and offered the means of reconciliation with God. Or, again, it may be said of the three kinds of peace signified by the three crosses that one is the peace of grace or union with God, a second internal peace of heart with one's self, and a third fraternal peace with our neighbours and with all men.[1]

4. *The Commixtio, or Mingling of the Species.*—'May this mingling and consecration of the Body and Blood of Jesus Christ be to us who receive it effectual unto eternal life.' This prayer calls for some explanation in order to its proper understanding. Gihr tells us that the words have frequently been understood in a concrete sense equal to—*May these mingled and consecrated sacrificial gifts of the Body and Blood of Christ* be effectual to us unto everlasting life. 'This conception,' he says, 'is favoured by the circumstance that not the mingling and consecration act as such, but the mingled and consecrated elements are for us the source of life.' After giving other interpretations and rejecting them as unsatisfactory, he indicates at length some points in elucidation of the subject, which here necessitates a long extract.

[1] See a work entitled 'Expos. Litteralis et Mystica Totius Missæ,' pp. 239-241; also St. Thomas, p. 983, Arts. V. and VII.

'Let us recall the essence and object of the liturgical act of mingling. Among other reasons, it is intended to symbolize the resurrection of Christ. Whilst Christ's Body and Blood in the previous separation of the species represent His bloody death, they afterwards, by the union of the species, become the symbol of His glorious resurrection—that is, they receive a new and at the same time a holy significance, for which reason they are (in a certain sense) consecrated. The liturgical act of mingling accordingly effects a certain *consecratio corporis et sanguinis Domini*, inasmuch as it further imparts to them a holy and mystical signification, for by consecration (*consecratio*) one may denote an action by which an object is raised unto and made a symbol of a holy mystery. By consecration (*consecratio*) we, therefore, frequently understand the dedication and gift of a person or object to God, and this feature also is found in the act of mingling; for Christ appears therein as the resuscitated, living Pasch, and as such is represented or offered to God. In the mingling, Christ's glorious sacrificial Body is consecrated and dedicated to God for us. Of a translation to a more holy state, of a real or a greater sanctification, the word *consecration* never can, nor should, be understood when reference is made to the Body and Blood of Christ. Even at the moment of the Eucharistic consecration, Christ's Body and Blood are not in themselves sanctified, but only transformed (placed under) into the sacramental species—that is, into a special sanctifying state. This is what is meant by the expression "consecration of the Body and Blood of Christ," which is used to distinguish the elevation. Therefore, in the mingling, Christ's Body and Blood

cannot be still further sanctified; but may this be asserted of the Eucharistic species? As is evident to us, it may. The reason consists in this, that the species of bread and wine are in a true sense mingled (united), which cannot be said of the Body and Blood concealed in them. The ordinary mode of expression that the Body of the Lord is broken and united with His Blood would in no way denote a change in the Body and Blood of Christ, but merely in the sacramental species, and at the same time set off in a striking manner that under the Eucharistic species, which are in reality broken and mingled, the *substance* of *bread* and *wine* are no longer present, but truly the Body and Blood of Christ are present, and with them constitute a whole—that is, one Sacrament. The species are already holy by their connection with the Body and Blood of Christ, but when united to each other they become still more sanctified. Inasmuch, therefore, as the sacred species of the Eucharist are truly mingled (united), they reciprocally impart their sanctity to each other, becoming thereby still more holy. The aforesaid features—namely, the symbolizing of the resurrection, the consecration of the Body and Blood of God, the renewed sanctification of the visible sacramental sign—may serve in some degree to make us comprehend the liturgical act of mingling as a consecration (*consecratio*) of the consecrated elements.'[1]

I find the question treated more briefly and more lucidly in Father Chaignon's book on the 'Sacrifice of the Mass':

'The words "consecration of the Body and Blood" signify the Body and Blood consecrated.

[1] 'The Holy Sacrifice of the Mass,' English Version, pp. 710-712.

'Other interpreters explain these words somewhat differently. They observe that the mixture in question is here connected with the consecration; that it symbolizes the resurrection of the Saviour, as the consecration represents His death; and that these two mysteries complete the work of redemption, according to the declaration of St. Paul: "Who was delivered up for our sins, and rose again for our justification" (Rom. iv. 25). In their opinion it amounts to saying: "May the glorious resurrection, represented by this mixture, which I make, and the Divine death, figured by the consecration already performed, be to us, who are going to receive the Body and Blood of Christ, the principle and pledge of eternal life; and as they have merited for us the joys and glories of heaven, may they put us in blissful possession thereof."'[1]

According to St. Thomas, the portion of the Sacred Host which is put into the chalice signifies that the Body of Christ has risen from the dead. Although, as we have said, it also signifies the descent of the soul of Christ into limbo, it may also signify the risen Body of Christ, as the same thing may have different significations. Thus the particle as descending into the chalice represents the descent of the soul of Christ into limbo, and the same particle as remaining in the chalice and mingling with the precious Blood may represent the Body of Christ as having again assumed into itself His Blood, as in the resurrection, and as it is now glorious in heaven. Therefore, this mixture or mingling of the Body and Blood of Christ, which is made by the sacramental species, seems to signify that although in the consecration the separation of Body

[1] 'The Sacrifice of the Mass,' p. 241 note.

and Blood which occurred in His Passion and Death is signified, now, however, in heaven His glorious Body is not separated from His Blood; and, in like manner, in this Sacrament the Body of Christ is not really separated from His Blood, but united to it, although mystically it is represented by the sacramental species as separated. Hence we can devoutly say and pray: 'May this mingling, by which we profess the Blood of Christ to be really united with His Body both in heaven and in this Sacrament, *and the consecration of the Body and Blood of our Lord Jesus Christ*, by which we represent mystically the separation of the Body and Blood in His Passion and Death, be to us who receive them with this faith and with charity effectual to eternal life. Amen.[1]'

5. *The Agnus Dei.*—Christ is called a Lamb because as a Lamb He was foretold in the Old Law through figures and prophecy. As a Lamb He was pointed out by John the Baptist, and St. John the Apostle in the Apocalypse calls the Son of God a Lamb about twenty-seven times. The Paschal lamb was in an especial manner a type of Christ, the true Lamb, who took away the sins of the world by atoning for them by His Blood.

'This formula of prayer, taken in part from Holy Scripture (John i. 29), has a wealth and profundity of meaning. In the first place, it discloses the entire sublimity of the nature and mission of Christ, since the highly significant designation of *Agnus Dei* characterizes the Saviour as the Son of God, as the Divine sacrificial Lamb given by God and again offered to Him, who innocently, meekly, and freely underwent

[1] See 'Expositio Litteralis et Mystica Totius Missæ.'

the death of the Cross. In the next place, it exalts the sin-effacing, world-redeeming power and efficacy of His sacrificial death. Finally, it contains a humble, sorrowful, contrite appeal for mercy and for the obtaining of peace.[1]

The prayers of the Mass so far are almost all addressed to God the Father, but now the *Agnus Dei* and the three following prayers are addressed to God the Son, made man for us. In the *Agnus Dei* we implore our Lord Jesus Christ, who is present before us in the Blessed Sacrament, to have mercy on us, acknowledging at the same time our weakness, our sins, and our many defects, as well as those we may have been guilty of during the Holy Sacrifice by distraction, tepidity, or irreverence. We furthermore beg our Saviour to forgive all our sins, and that He may deign to supply for our defects, imperfections, and negligences by offering Himself for us to His Eternal Father.

Three times we strike our breasts at this prayer, because we desire to be forgiven for three kinds of sins—sins of the heart, of the tongue, and sins of deed. Or three times we say the *Agnus Dei*, that He may take away from us the three species of sins—namely, of weakness, of ignorance, and of malice. Or, again, three times we say the *Agnus Dei* because Christ was the meek Lamb in life—'Behold the Lamb of God' (John i. 29); in death, of whom Isaias had said, 'He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before His shearer' (liii. 7); and He is a Lamb after death and in this Sacrament, of whom St. John says in the Apocalypse, 'I saw a Lamb standing as it were slain' (Apoc. v. 6).

[1] Gihr, p. 717 note.

(1) The first prayer after the *Agnus Dei* is a prayer for peace. After the third *Agnus Dei* the priest says, *Dona nobis pacem* instead of *Miserere nobis*, and the prayer continues after the *Dona nobis pacem*, and through it we beg our Lord to grant us that peace which reconciles us with God and with our fellow-men through His precious Blood, by which peace was purchased for the world, and we beg also for the peace and unity of the Church. To signify this peace the *Pax* is given immediately after this prayer in solemn High Mass. It is also a preparatory prayer, appropriate for the reception of the Holy Eucharist, and ordained to secure that necessary disposition of fraternal charity in order to make a worthy Communion. This prayer is omitted in Requiem Masses, as the *Dona nobis pacem* is not said after the *Agnus Dei*.

(2) In the second prayer we beg our *Lord Jesus Christ, Son of the living God,* eternally begotten, who, *according to the will of His Father, with the co-operation of the Holy Ghost,* has by the bitter death of the Cross *given life to the world,* to deliver us miserable sinners by His most sacred *Body and Blood from all our iniquities and from all evils,* present and future, and to make *us always adhere to His commandments, and to suffer us never again to be separated from Him* by sin.

(3) The third prayer is a fervent petition for the worthy reception of and the fruits of the Holy Communion: 'Let not the participation of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy mercy may it be a safeguard and remedy both of soul and body; who with God the Father, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.'

CHAPTER X.

THE HOLY COMMUNION

MAKING a genuflection, the priest rises, and, taking the Host in his hands, says:

Panem cœlestem accipiam, et nomen Domini invocabe.

I will take the bread of heaven, and call upon the name of the Lord.

Then, striking his breast and raising his voice a little, he says three times:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

After which he says, whilst making the sign of the Cross with the Host:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then receives the Sacred Host, and after a short pause says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Those who are to communicate go up to the sanctuary rails at the *Domine, non sum dignus*, when the bell rings; the acolyte spreads a cloth before them, and says the *Confiteor*.

Then the priest, turning to the communicants, pronounces the Absolution:

Misereatur vestri, etc. Indulgentiam, absolutionem, etc.	May Almighty God have mercy, etc. May the almighty and merciful Lord, etc.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Ecce Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God—behold Him who taketh away the sins of the world.

And then repeats three times *Domine, non sum dignus*, etc.

He then administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animum tuam in vitam æternam. Amen.	May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Explanatory Notes.

I. Historical—1. *The Priest's Communion.*—The priest's Communion is an integral part of the Sacrifice of the Mass, and therefore dates from the institution of the Holy Eucharist. This may be proved from the words of institution, to which the reader may refer in the chapter on the Consecration. St. Paul says: 'The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?' (1 Cor. x. 16), thus giving the idea to the primitive Christians of the Christian Sacrifice—an idea

of the nature of this Sacrifice which the Church has always preserved in the Holy Sacrifice of the Mass. The celebrating priest, according to the very idea of this Sacrifice, or of other sacrifices typical of it, under the natural law and under the Mosaic Law, should participate of the sacrificial victim. So stringent is the law of the Church in this matter that it ordains, in case of the celebrant falling ill, or becoming otherwise unable to complete the Mass after consecration, another priest, even though not fasting, should be required to do so, in order that the Communion may be received, and that an integral part of the Mass may not be omitted.

(1) *Panem cœlestem accipiam*, etc. (I will take the bread of heaven, and will call upon the name of the Lord). These words are taken from Ps. cxv. 4, and they must have been introduced into the Mass at a very early date, since we find St. Augustine commenting on them to the effect that they are an expression of ardent desires. To invoke God is to invite Him to come to us to be our strength, our light, and our life. To invoke God means also to adore and thank Him—to render Him, in a word, all the duties of religion, as Father Chaignon says.

(2) *Domine, non sum dignus*, etc.—These are the words of the centurion of Capharnaum addressed to our Lord when our Saviour had said that He would go and heal his servant. The words are: 'Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed' (Matt. viii. 8). The only alteration in the prayer is that instead of 'my servant' the priest says 'my soul.' That this prayer was inserted in the Mass at a very

early date Benedict XIV. proves on the authority of Origen, who mentions it as a prayer before Communion, and also on the authority of St. John Chrysostom in his homily instructing and exhorting the people to receive with pure heart the Holy Eucharist, and to this end to say the *Domine, non sum dignus.*

2. *Lay Communion.*—By Divine precept the faithful are obliged to receive the Holy Eucharist, and hence the Communion of the laity is of Divine origin. The words of our Divine Saviour addressed to all are: 'Amen, amen, I say unto you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you' (John vi. 54). And in the Acts of the Apostles we read of the first Christians: 'They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayer' (ii. 42). There can therefore be no question as to the origin of giving of Holy Communion to the faithful at the Holy Sacrifice of the Mass.

The manner of administering Communion to the laity varied in the early ages. Thus, according to the ancient Gallican Mass, the men received the Sacred Host in the bare hand, and transferred it to the mouth, and the women received it in the hand covered with a linen cloth called the *dominical,* which they brought with them for the purpose. Then we may notice that the practice of giving Communion under both kinds was generally, but not universally, observed in the Church up to the twelfth century. This is a point of discipline which the Church has regulated for us. The Council of Trent teaches us that Communion under both species is not of Divine precept, and the Church condemns those who assert that it is,

as she did John Huss and his followers by a general law enacted in the fifteenth century in the Council of Constance. For wise and sufficient reasons the Church in time took away the chalice from the use of the laity, exercising in this, as the Council of Trent teaches, the power granted her by her Divine Founder of regulating the manner of the reception of the Sacraments, preserving their substance and all that belongs to them by Divine institution.

'Christ, it is true, as has been explained by the Council of Trent, instituted and administered to His Apostles at His Last Supper this great Sacrament under both kinds. But it does not follow that by so doing He established a law rendering its administration to the faithful under both species imperative. Speaking of this Sacrament, He Himself mentions it under one kind only. "If," He says, "any man eat of this bread, he shall live for ever; and the bread that I will give is My Flesh for the life of the world." And "He that eateth this bread shall live for ever." It is commonly objected that the present practice is, first, completely modern; and, secondly, contrary to the essence of the Sacrament.

'We grant that for the first twelve centuries it was customary for the faithful to receive under both kinds. Nevertheless, we have numerous instances of Communion under one kind alone. Thus, to infants the Eucharist was often given under the form of wine, as is still the practice among the Greeks. In times of persecution or under difficulties, the consecrated Host was carried away from the Church for private Communion. The sick also often communicated under one kind alone. It may be inferred from St. Leo

(Serm. 42, "De Quadragesima") and Sozomen ("Hist.," viii. 5) that both at Rome and at Constantinople, even in public, the Communion was sometimes received by the faithful under the appearance of bread only. So, too, in England in the old Saxon days (see Bede, "Hist. Eccl.," ii. 5).

'In the so-called Masses of the presanctified of the Greek Church during Lent, and of the Western Church on Good Friday, both the priest and the people received the consecrated Host alone. . . . Moreover, theological reasoning tells us that as Christ is whole and entire under either kind alone, those who receive under either kind receive the whole Christ.

'The Appendix to the decrees of the Council of Trent on Communion under one kind is worthy of note: "Whether the reasons by which the Catholic Church was led to communicate under the one species of bread alone, laymen, and also priests when not celebrating, are in such wise to be adhered to as that on no account is the use of the chalice to be allowed to anyone soever; and whether in case that for proper (*honestis*) reasons consonant with Christian charity it appears that the use of the chalice is to be granted to any nation or kingdom, it is to be conceded under certain conditions." And what are these conditions? This same holy Synod reserves the same to be examined and defined at some other time. Pius IV., in 1563, granted the use of the chalice to the German Churches; but this grant was withdrawn by his successor, Pius V.'[1]

That this is a matter of discipline and of ritual

[1] 'Manual of Catholic Theology,' part ii., book vii., chap. iv., by Drs. Wilhelm and Scannell.

observance to be regulated by the Church as circumstances may require, we may also learn from the fact that Pope Gelasius commanded Communion to be received by all the faithful under both kinds, because the Manichæans, who during the time of his Pontificate were numerous and deceptive, abstained from the chalice through superstition and heretical tenets.

II. LITURGICAL—1. *The Priest's Communion:* (1) *The Reception of the Sacred Host.*—Having said the three foregoing prayers, the celebrant genuflects; then, saying *Panem cœlestem accipiam,* he takes reverently with his right hand the two parts of the Sacred Host, and, placing them together in their original round form, he puts them between the forefinger and thumb of the left hand, and the paten he puts between the fingers of the same hand. Supporting the paten and Sacred Host in this manner, by the left hand raised a little above the corporal so as not to rest the hand upon it, and inclining slightly, he says in a modulated (moderately) loud voice the *Domine, non sum dignus,* etc., three times, striking his breast each time with the three fingers of the right hand. Standing erect, he takes into his right hand the two parts of the Sacred Host, makes with them the sign of the Cross before him and over the paten without exceeding its limits, and says the words *Corpus Domini nostri Jesu Christi,* etc. (at which he bows his head). Then, placing the part in his right hand over that in the left, inclining profoundly, and resting his forearms upon the altar, he receives both parts. Some authors prescribe that the one part of the Host should be placed over the other before making the sign of the Cross; but on this point the rubrics of the Missal are silent.

After receiving the Sacred Host, he places the paten

on the corporal at the foot of the chalice towards the Gospel side. Standing erect, he purifies his fingers over the paten, and joins his hands before his face, and remains a few moments, with his head inclined slightly, in meditation.

(2) *The Gathering up of the Particles.*—Having finished the short meditation after the reception of the Sacred Host, the celebrant separates his hands, uncovers the chalice, and genuflects in the usual manner, and with the paten he collects any small particles there may be upon the corporal, saying at the same time *Quid retribuam Domine*, etc. With the forefinger and thumb of the right hand he cleanses the paten, which he has transferred to his left hand, into the chalice, and purifies his fingers.

(3) *The Reception of the Precious Blood.*—Having removed the particles from the paten and corporal in the manner described, the celebrant rests his left hand holding the paten on the altar, and, taking the chalice *sub nodo* in his right, he says the words *Calicem Salutaris accipiam . . . salvus ero;* and when he has finished them, and not before, he raises the chalice over the paten held under it by the left hand, makes the sign of the Cross with it, whilst he says the words *Sanguis Domini nostri Jesu Christi*, etc., and then, raising the paten under his chin, he reverently receives all the sacred species contained in the chalice, without removing the chalice from his lips. In doing this he is advised to avoid cleansing the chalice by his lips, not to throw his head too far back with face turned up to heaven, and to avoid all unseemly noise in the process of drinking.

2. *The Communion of the People.*—The rubrics for the

administration and reception of the Holy Communion are given by all writers without any discrepancy. I here quote the words of Dr. Rock, as being concise and clear and sufficient for our purpose:

'As the Post-Communion is the prayer of thanksgiving after Communion, and is common both to priest and people, it is greatly to be desired that such as receive the Blessed Sacrament would present themselves at the proper time, which is at the *Domine, non sum dignus*. It is to invite communicants to approach the altar that the acolyte or minister rings the bell at this part of the Mass. The Communion is given in the following manner: The acolyte, kneeling at the Epistle side of the altar, repeats the *Confiteor* as a public declaration of sorrow for sin on the part of those who are about to receive the Blessed Eucharist. The priest then turns round towards the people (without turning his back to the Blessed Sacrament), and says: *May Almighty God be merciful unto you, and, forgiving your sins, bring you to life everlasting.* R. *Amen. May the Almighty and merciful Lord grant you pardon,* ✠ *absolution, and remission of your sins.* R. *Amen.* Having adored on his knees (genuflected), he then takes the Sacred Host, and, turning towards the people, says: *Behold the Lamb of God, behold Him who taketh away the sins of the world. Lord, I am not worthy that Thou shouldst enter under my roof; say but only the word, and my soul shall be healed.* This last sentence he repeats thrice, which is as oftentimes recited, along with the priest, by the communicants, who at each repetition strike their breasts, in attestation of their sorrow for having ever sinned and of their unworthiness to receive the Body and Blood of their Redeemer.

'The priest then descends to the rails, bearing within a kind of vase called the ciborium or upon the paten the Blessed Sacrament. Holding the Communion-cloth spread over their hands, with their eyes reverently closed, the head moderately raised, the mouth conveniently opened, and the tip of the tongue resting upon the lips, the communicants successively receive the Body of Christ, which is administered to them in the following manner: The priest, holding one of the consecrated particles in his right hand, makes with it the sign of the Cross over the communicant, to call to his remembrance that it is the very Body of Jesus Christ which hung upon the Cross, and afterwards imparts it to him with these words: ✠ *The Body of our Lord Jesus Christ preserve thy soul unto life eternal. Amen.* The communicants, on receiving the Sacrament, bend down and adore in silent but most fervent worship. They then retire from the rails, not with a hasty, but with a decorous step, with downcast eyes and a becoming gravity.'[1]

If after the Communion of the faithful any particles remain in the ciborium, the priest, on returning to the altar, places the ciborium on the corporal and genuflects. He then puts on it the cover, places it in the tabernacle, genuflects again, and locks the tabernacle door. If no particles remain, the ciborium is purified according to the directions given in liturgical books.

The prayers now in use (*Confessio, Absolutio, Ecce Agnus Dei, Domine, non sum dignus*) when giving Holy Communion, during Mass, and at other times, appear, as Dr. Gihr tells us, to have been gradually introduced since the thirteenth century.

[1] 'Hierurgia,' vol. i., pp. 155, 156, note 119.

III. EXEGETICAL—1. *The Domine, non sum dignus.*—The words of this prayer express the best disposition for Holy Communion—namely, humility, and an acknowledgment of our imperfections and misery. They also express our confidence in our Divine Saviour that He may take away any stains of our souls which may be obstacles to the fruits of a good, worthy Communion—*Sed tantum dic verbo, et sanabitur anima mea.*

2. *The Reception of the Sacred Host.*—The taking of the Sacred Host from the paten in order to communicate is said mystically to represent the taking of our Lord's Sacred Body, after death, from the arms of the Blessed Virgin by Joseph of Arimathea, who wrapt it in a clean linen cloth, and laid it in his own new monument, which had been hewed out in a rock. The *Domine, non sum dignus* is said thrice, to remind us that true humility is required in three things—namely, in heart, word, and deed.

At the words *Corpus Domini nostri,* etc., the priest makes the sign of the Cross with the Sacred Host, to remind himself and the people that the Passion and Cross of Christ should be especially remembered when receiving Holy Communion.

By the reception of the Body of our Lord is represented the sepulture of Christ; therefore the priest and communicants enclose the Body of our Lord within themselves as in a tomb, not of oblivion, but of love and lively remembrance; and hence after the reception the priest is directed to remain a short time in meditation on this great Sacrament, during which time he should mentally elicit fervent acts of charity and of other virtues before proceeding with the Mass. Not to weary the people or prolong the Mass, the time

given to this meditation should not be more than about the time it takes to say a *Pater Noster*.

3. *The Reception of the Chalice.*—As the priest of himself has nothing worthy to offer to God for the great gift which he has now received, he says the words *Quid retribuam Domino pro omnibus* (What shall I render to the Lord for all the things, etc.—for all the benefits and fruits of the Holy Communion) whilst collecting the particles on the corporal and putting them into the chalice; then, taking the chalice in his hand, he says: 'I will take the chalice of salvation; and I will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.' These verses are from Ps. cxv. 3, 4, and xvii. 4, and are appropriate as expressions of thanksgiving for the heavenly bread of life just received and as the priest extends his hands for new gifts—that is, for the chalice of salvation. It is called the chalice of salvation because it contains the Precious Blood of Christ, which is the price of our salvation. Then, saying the words, 'The Blood of our Lord Jesus Christ preserve my soul unto everlasting life. Amen,' he makes the sign of the Cross, and receives the precious Blood with love and devotion.

4. *Reflections to be made after Receiving Holy Communion.*—Here we may give a few reflections that may assist us in our meditation and thanksgiving after receiving Holy Communion.

(1) *The Holy Communion is our Life.*—It is the spiritual food of our souls, and therefore the chief means of preserving their supernatural life of grace. The Angelic Doctor reminds us that Baptism is the source of the spiritual life; that the other Sacraments are its

development, inasmuch as they are ordained to prepare the soul, and to dispose it, through the sanctification they effect, to the reception of the Holy Eucharist; and that the Holy Eucharist is the end and complement of the other Sacraments, by which the spiritual life is crowned and perfected. Our Divine Saviour teaches us this doctrine when speaking to the multitude of the Holy Eucharist on the shores of the Lake of Genesareth, after the multiplication of the loaves and fishes. He said: 'I am the bread of life; your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; and if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My Flesh for the life of the world' (John vi. 48-52). Our Saviour thus clearly affirms that life is the effect or fruit which this heavenly bread will produce in those who receive it. He does not rest at one sole affirmation, but He repeats it ten times in the course of His discourse, in order the more emphatically to impress this idea upon our minds. And He confirms it when He adds the following reason: 'As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me' (John vi. 58).

The Holy Eucharist, because instituted as the spiritual food of our souls, must produce within us the fruits of a perfect spiritual life when our souls are worthily disposed. St. Thomas, enumerating these fruits, uses as an example the effects which our daily food produces in our bodies. 'This Sacrament,' he says, 'is given under the form of food and drink, since

it produces in the soul effects similar to those which meat and drink produce in our bodies; and as by our food the life of the body is sustained, increased, and made glad, and the wasting effects of all that tend to destroy it are repaired, so, too, does the Holy Eucharist work the same results in the spiritual life of the soul. Under this head, therefore, the Holy Eucharist produces within us these four salutary effects: it supports the life of the soul lest it fail; it fortifies it against whatever may prove hurtful and tend to its destruction; it brings to it growth or increase in grace and holiness; and it causes joy and happiness. And although Holy Communion does not invariably affect the soul, and much less the body, in any sensible manner by joy and gladness of heart, still, it never fails to leave in devout persons who are well prepared a sense of spiritual refreshment—that is, a certain peace, a serene light, an inclination to good, a greater readiness for the practice of virtue—all which are far more profitable and far more to be desired by souls that are solicitous for their eternal salvation than any sensible feeling of joy and pleasure.'

(2) *Union effected between Christ and our Souls by Holy Communion.* — There is a special union of our souls with Christ effected by the Sacrament of the Holy Eucharist. This is taught us by our Saviour Himself when He says: 'He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him' (John vi. 57). It is special to this Sacrament that the Author of life becomes united to us as food to nourish and refresh our souls.

A physical union takes place in the actual reception of the Sacrament, but the permanent effect is the

intimate union with Christ by charity, which will be completed in the next life by the beatific union, so that this Sacrament is the beginning and the pledge of eternal life.

At the moment of the reception of the Holy Eucharist, and as long as the sacred species remain, Christ is substantially present—His Body and Blood, His Soul and Divinity—in the body and soul of the recipient, animating him with lively sentiments of love and fervour. It is in this that the union of Jesus Christ with men consists. This follows from the Catholic doctrine of this holy mystery, according to which, when the Body and Blood of Jesus Christ are received, Jesus Christ, whole and entire, really and truly communicates Himself to the recipient, and remains with him substantially and physically, to be his food and nourishment, until the *species* become changed by the operation of the natural functions of the body.

As the object or end of this Sacrament is to unite our Saviour to His faithful children, when the recipient receives with all the necessary dispositions there results a union between him and Christ, the greatest and most intimate that can possibly be known here on earth—greater than any merely spiritual union, or any moral union, or any other sacramental union.

The pious and learned Suarez explains this union: 'When Jesus Christ is worthily received, He unites Himself really to the recipient, for He is truly and properly in him, and in a way becomes identified with him in a corporal manner. From this it results that, inasmuch as Jesus Christ is in the recipient by sacramental power, He incites and moves him to love and cherish that God who is bodily and substantially

present within him. This is proved by the words, 'My Flesh is meat indeed, and My Blood is drink indeed: He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him' (John vi. 56, 57).

It may be said that by the Holy Eucharist there is effected the most perfect union of men with God after the mystery of the Incarnation. By Baptism and by sanctifying grace we are united to our Saviour morally, inasmuch as we are made by these means living members of the mystical body of which Christ is the Head. He is the Vine, we are the branches, and He has said: 'He that abideth in Me, and I in Him, the same beareth much fruit' (John xv. 5). But by the Holy Eucharist He becomes united to our body by His Body, to our soul by His Soul, to our soul and body by His Humanity and Divinity, whole and entire, and that, too, in a real and physical manner.

(3) *The Holy Eucharist unites the Faithful to Each Other and to Jesus Christ, their Head.*—The Holy Eucharist is also the principle of union binding the faithful to one another and to Jesus Christ, their Head, in the unity of the mystical Body of Christ. This our Saviour Himself has taught us, for, after instituting the adorable Sacrament and administering it to His Apostles, He offered up this memorable prayer: 'Holy Father, keep them in Thy Name whom Thou hast given Me: that they may be one, as We also are. . . . That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in Us. . . . I in them, and Thou in Me: that they may be made perfect in one' (John xvii. 11, 21, 23).

This is the fruit of the Holy Eucharist which Christ asks of His Father. This the Apostle of the Gentiles

well understood and expressed when, speaking of the Holy Eucharist in his First Epistle to the Corinthians, he said: 'The chalice of benediction, which we bless, is it not the communion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord? For we, being many, are one bread, one body, all that partake of one bread' (1 Cor. x. 16, 17).

The Council of Trent calls this Sacrament, therefore, 'the sign of unity, the bond of charity, the symbol of peace and concord.'[1] And it represents to us 'as the symbol of that one body of which Christ is the Head, to which He wished us as members to be bound by the closest connection of faith, hope, and charity.'[2] To these words of the Council itself we may add the explanation given in the Catechism of the Council of Trent: 'Moreover, as the body of the Church, which is one, is composed of many members of that union, nothing is more strikingly illustrative than the elements of bread and wine; for bread is made from many grains, wine is pressed from many clusters of grapes, and thus do they declare that we, though many, are most closely bound together by the bond of this Divine mystery, and made as it were one body.'[3]

On receiving the Holy Eucharist, therefore, it will assist our devotion very much to consider the union of Christians among themselves and with their Head effected by this Sacrament, and represented by the image of a banquet and by other names given to it, such as the *Supper* and *Table* of the Lord. The names express the union of the family and the union of friends

[1] Sess. xiii., c. 8. [2] *Ibid.*, c. 2.
[3] Catic. Conc. Trid., part ii., chap. iv., Q. 18.

when they assemble at one board or table. At the Eucharistic banquet we may represent our Saviour seated in the midst as our Father, the Church as our Mother, and all the faithful as children, who attend with sweet confidence to partake of the bread of life. In every age and amongst all people a feast or banquet has been the sign of friendship, of union, and of good-will; and holy David gives as an aggravated species of ingratitude the crime of the man who betrays us after having eaten every day at our table. And this malice in the ingratitude of Judas was noticed by our Saviour Himself when He said: 'But yet the hand of him that betrayeth Me is with Me on the table' (Luke xxii. 21).

The Holy Eucharist, which preserves and increases within us all Christian virtues, is in an especial manner the fertile source of charity. The physical union of Christ with us, by coming to us in Holy Communion, is not, strictly speaking, the effect, but rather the application of the Sacrament. It is the spiritual union by charity which is the proper and permanent effect. Charity is so certain and so proper an effect of this Sacrament that, according to the teaching of St. Thomas and of theologians generally, charity is the proximate cause of most of the secondary effects attributed to the Holy Eucharist.

(4) *The Holy Communion the Fullest Expression of the Sacrifice of the Mass.*—'The supreme and all-embracing object of the Sacrifice receives its fullest expression in the Communion of the priest and people. *The Body—the Blood of our Lord Jesus Christ preserve my (thy) soul to life everlasting.* The sacrificial action terminates with a sacrificial feast, in which the Victim is taken as food, *with a pure mind, and of a temporal gift it becomes to us an*

eternal remedy. This eternal participation in the Divine life by the union of charity is not only foreshadowed, but actually commenced in the Sacramental Communion.[1] At this sacred banquet the adopted sons of God sit down with the natural Son, who made them heirs to His kingdom; they appropriate the benefits of His Passion, and receive a tangible pledge and a foretaste of the glory that awaits them, *that which is perfect to come*.[2] "As now they see through a glass in a dark manner, but then face to face, so also now they adhere to God in a true, real, but imperfect manner, but then they will be made participators of the Divine life."[3]

[1] All these effects are beautifully expressed in the antiphon of the Church: 'O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia et futuræ gloriæ nobis pignus datur.'

[2] 1 Cor. xiii. 10.

[3] 'The Manual of Catholic Theology,' vol. ii., p. 462.

CHAPTER XI.

FROM THE COMMUNION TO THE END OF MASS

TAKING the first ablution, the priest says :

Quod ore sumpsimus, Domine, pura mente capiamus ; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth we may receive with a pure mind ; and of a temporal gift may it become to us an eternal remedy.

Taking the second ablution, he says :

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis ; et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels ; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy Sacraments. Who livest, etc. Amen.

He then wipes the chalice, which he covers, and having folded the corporal, places it in the burse, which he places over the chalice, and then reads the Communion, and afterwards turns to the people, and says :

P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. The Lord be with you.
R. And with thy spirit.

Then he reads the Post-Communions. Afterwards he turns again to the people, and says :

P. Dominus vobiscum.
R. Et cum spiritu tuo.
P. Ite, missa est.
R. Deo gratias.

P. The Lord be with you.
R. And with thy spirit.
P. Go, the Mass is ended.
R. Thanks be to God.

Bowing down before the altar, he says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen

O Holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and, raising his eyes, extending, raising, and joining his hands, he bows his head to the crucifix, and says:

Benedicat vos omnipotens Deus, Pater, et Filius ✠ et Spiritus Sanctus. Amen.

May Almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word *Deus* he turns towards the people and makes the sign of the Cross on them. Then, turning to the Gospel side of the altar, he says:

(The Benediction is omitted in Masses for the Dead.)

P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. The Lord be with you.
R. And with thy spirit.

He then begins the Gospel according to St. John, saying:

P. Initium sancti Evangelii secundum Joannem.
R. Gloria tibi, Domine.
In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

P. The beginning of the holy Gospel according to St. John.
R. Glory be to Thee, O Lord.
In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (hic genuflectitur), et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but came to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (here the people kneel down), and dwelt among us: and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Explanatory Notes.

I. Historical—1. *The Ablutions or Purifications.*—Purification in liturgical books designates the cleansing of the mouth and fingers, the paten, the ciborium, and the chalice after the reception of the precious Blood. *Ablution* has the same meaning as, and it also designates by metonymy, the wine and water by which any small particle that may adhere to the fingers that held the Host is removed, and by which the chalice is rinsed.

According to the teaching of our faith, Christ whole and entire is present even under the smallest particle

of the sacramental species, and hence the care of the Church in ordaining minute rubrics for the purification of the fingers and chalice after the Holy Sacrifice. We may therefore confidently assert that from the time of its institution some forms of purification and ablution were observed in order to prevent any irreverence or profanation of the Blessed Sacrament. It is also for this purpose that the celebrant holds the fingers and thumbs joined together from the Consecration to the Communion, and that whenever he happens to touch the consecrated Host with them he immediately purifies them over the chalice. According to Dr. Gihr, the present purification and ablution rites were established and developed only during the course of the Middle Ages. He tells us also that in the Middle Ages the chalice was generally purified with wine, and the purification drunk; the fingers, on the contrary, were usually rinsed with water and the ablution thrown into the sacrarium. And, quoting Innocent III., he says that for the purification of the fingers, as a rule, another chalice was used.

The rite prescribed in the Ordo Romanus, which Gihr quotes, and which, he says, was observed in the Western Church from the first half of the fourteenth century, is similar to that prescribed later on by Pius V. for general practice, and which is still in use.

The prayer *Quod ore sumpsimus, Domine*, etc., which the priest says immediately after consuming the precious Blood, is to be found in the Leonian Sacramentary, which dates from the seventh century. But the prayer said at the washing of the fingers, *Corpus tuum, Domine,* etc., is not given in the Leonian Sacramentary, though Dr. Gihr informs us that the Ordo

Romanus XIV. (in the fourteenth century) alludes to it.

2. *The Communion Anthem.*—This is a versicle extracted from the Psalms, and it varies with each Sunday and festival. It is called the *Communion* because in ancient times it used to be chanted by the choir whilst the priest was giving Holy Communion.

In the Apostolic Constitutions, Dr. Rock tells us, it is prescribed that the thirty-third Psalm should be chanted during the time of Communion, in which the words 'O taste and see that the Lord is gracious' have a special significance. Duchesne says, in speaking of the ancient Roman Mass: 'While the faithful were communicating the choir chanted the antiphon *Ad Communionem*. At present it is chanted after Communion, and is restricted to the anthem, which is sung only once. But the liturgical books of the ninth century still presuppose a *real* antiphon, the Psalm being chanted either in its entirety or in part, according as the time occupied in the Communion is long or short. It was terminated by the doxology, *Gloria Patri*, etc., and the antiphon was repeated. This chant, like that of the Offertory, must go back to somewhere about the end of the fourth century.'[1]

I may note that the Communion verse is not always taken from the Psalms, but frequently from other books of Scripture.

The Communion in Requiem Masses is always the same, and retains its original form, as follows:

Lux æterna luceat eis, Domine: cum Sanctis tuis in æternum, quia pius es.	Let eternal light shine on them, O Lord, with Thy Saints for ever; for Thou art merciful.

[1] 'Christian Worship,' p. 187.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis. Cum Sanctis tuis in æternum, quia pius es.

V. Eternal rest grant to them, O Lord: and let perpetual light shine on them. With Thy Saints for ever; for Thou art merciful.

3. *The Post-Communion.* — After the Communion anthem the priest reads at the Epistle side the prayer or prayers known and designated in the Missal as the Post-Communion. The Post-Communion corresponds to the Collect and the Secret, and is the same in its form; but very often a reference is made in it to the reception of the Holy Eucharist. Like the Collect and the Secret of the Mass, it varies according to the Sunday or festival, and is always said by the priest in the plural number in the name of all, or for all who have communicated really or spiritually. The Post-Communions are so called because they are recited immediately after the reception of the Holy Eucharist. Such a form of prayer was in use in the ancient Church, and may be seen in the Apostolic Constitutions.

During Lent in the ferial Mass after the prayer called Post-Communion, the priest having prefaced a formula, *Humiliate capita vestra Deo* (Humble your heads before God) says a prayer *super populum* (for the people). This prayer, as Benedict XIV. testifies, is very ancient, as it is found in the Sacramentary of Gelasius. Formerly it was said throughout the whole year; now it is said only in the ferial Masses of Lent. St. Gregory the Great restricted this prayer to the holy season of Lent, and it is intended as a prayer of supplication to strengthen the people in their combats against the evil spirits, whose attacks are more insidious and dangerous during the days of penance and fasting.

4. *Ite, Missa est* (Go, the Mass is finished).—This

is the formula by which the people are dismissed and by which it is announced that the Mass is finished. The server answers, *Deo gratias* (Thanks be to God). From the earliest times it was customary to announce to the people the end of the liturgical celebration and to take leave of them. In the East and West there were different formulas of dismissal, but the *Ite, Missa est* was always the formula used in the Roman Church.

In the Apostolic Constitutions the form is, 'Go in peace.' In the Liturgy of St. James we have, 'In the peace of Christ let us go.' In the Liturgy of St. Chrysostom it is, 'Let us go in peace.' The three oldest Ordines Romani, written before the tenth century, mention, without any distinction of days or Masses, only the concluding formula, *Ite, Missa est. R. Deo gratias.* 'In the eleventh century the rule now in use was adopted—namely, that the faithful were solemnly dismissed only on days (in Masses) of a festive and joyous character—that is, that the formula of parting, *Ite, Missa est,* might be employed only when the hymn *Gloria in excelsis* was recited. The *Ite, Missa est,* therefore, since the Middle Ages has been regarded as a characteristic mark of the joyful days of the ecclesiastical year.'[1] It is chanted by the deacon at Solemn Mass, and its chant resounds in joyous tones.

The Benedicamus Domino (Let us bless the Lord) is said during penitential seasons instead of the *Ite, Missa est,* and on days when the *Gloria* is not said. In Requiem Masses the concluding formula is always *Requiescant in pace* (May they rest in peace). *R. Amen.*

[1] Gihr, p. 759.

5. *The Placeat, etc., and the Blessing.*—Dr. Gihr tells us that 'originally the *Placeat* was a private prayer recited by the priest at the close of the holy celebration, but previous to his leaving the altar,' and that 'since the tenth century it is to be found in different Missals. Wherever,' he says, 'the concluding blessing was introduced, this prayer was said after it; it is only from the fifteenth century that it has been placed before the blessing.'[1]

The same learned doctor gives the following note on the blessing at the end of Mass: 'The present blessing at the end of Mass cannot be shown to have been in use during the first ten centuries. In the ninth century some commentators do indeed mention a similar benediction, but they understand thereby the concluding prayer (the Post-Communion or the *Oratio super populum*). The three oldest Roman Ordines mention that the celebrant at the end of Mass, not at the altar, but on returning to the sacristy, to the petition of the different ranks of the officiating clerics for the blessing (*Jube domne benedicere*), repeated each time the words *Benedicat nos* (*vos*) *Dominus*, to which they responded *Amen*. Since the tenth century many Bishops no longer gave the blessing before the Communion (as was the custom in a number of places), but only at the end of Mass, and gradually the priests also began to bless the congregation after the sacrificial celebration, which, according to Micrologus, already in the eleventh century they could not omit without great scandal. The words and actions of the benediction rite during the whole of the Middle Ages were neither fixed nor uniform. Some priests often blessed with a threefold

[1] 'The Holy Sacrifice of the Mass,' p. 762.

sign of the Cross, while others made merely one, and others even four, signs of the Cross; in so doing frequently the chalice, or paten, or Cross was held in the hand. Already in the fourteenth century the formula now in use is found; on the other hand, we read in Clichtoveus (i. 3), still in the sixteenth century, the following formula of blessing: *Cœli benedictione benedicat et custodiat vos divina majestas et una deitas; Pater et Filius et Spiritus Sanctus . . . Amen.* Only at the revision of the Missal, under Pius V. and Clement VIII. (1605), was the different rite of the episcopal and priestly blessing regulated and universally prescribed, as Pope Clement interdicted priests from blessing with three signs of the Cross even in *Missa solemni;* only since that time may the Bishop make, even in Low Masses, a threefold sign of blessing when he introduces the usual formula with some versicles (*Sit nomen Domini*, etc., *Adjutorium nostrum*, etc.). For *Benedictio solemnis* the mitre is placed on the head, and the crozier in the left hand of the Bishop.'[1]

6. *The Last Gospel.*—The beginning of the Gospel of St. John is usually said at the end of Mass. When feasts are celebrated on Sundays, the Gospel of the Sunday is read at the end of Mass, and on certain vigils also the Gospels proper to the vigils are said at the end when the Mass of the Vigil is not celebrated.

It is certain that from very early times the faithful had great devotion to the Gospel of St. John, and it formed a part of the Church's liturgy in many documents. Thus, according to Benedict XIV., in some churches it was read after Baptism, after the Viaticum,

[1] 'The Holy Sacrifice of the Mass,' p. 763.

and after Extreme Unction. The same learned and holy Pontiff tells us that it was Pius V. who prescribed that it should be said at the end of Mass. Before this ordinance some priests read it and some omitted it, according as they wished. An author called William Burnis, in a short life of St. Pius V., says: 'Amongst other things, this holy Pontiff ordained that the Gospel of St. John should be read by priests at the end of Mass (which before his time was not of precept, but was said by some and omitted by others).' He assigns us a reason for this command of the Pope, because this Gospel is, as it were, a compendium of the principal mysteries of our faith—the Blessed Trinity, the creation of the world, the Incarnation of Christ—which are now professed by the priest in his own name and in the name of the whole Church.

II. LITURGICAL—1. *Purification or Ablution of the Chalice and Fingers.*—The celebrant having consumed the precious Blood, places his left hand holding the paten upon the corporal, reaches the chalice to the acolyte on the Epistle side to receive the wine, and says at the same time the prayer *Quod ore sumpsimus*, etc. The acolyte pours into the chalice about the same quantity of wine as was used for the consecration. The priest turns the chalice round so that the wine may circulate on the sides and cover the whole space occupied by the consecrated species, and then receives the first ablution, holding as he does so the paten underneath the chalice as he drinks from it.

After drinking the wine of purification, he places the paten on the corporal towards the Gospel side, and the chalice before him on the corporal; then, holding his forefingers and thumbs over the chalice and

supporting it with the other fingers, he goes to the Epistle corner, where the acolyte pours first wine and then water over his fingers into the chalice. The celebrant in the meantime says the prayer *Corpus tuum, Domine,* etc. Having received the wine and water into the chalice, he removes it towards the corporal and places it on the altar; then he takes the purificator, and first wipes his fingers, then his lips, and afterwards dries the chalice with it.

After this the celebrant covers the chalice on the Gospel side, placing over it the purificator, the paten, the veil, and the burse, which contains the folded corporal used at the Mass.

2. *The Reading of the Communion Verse and the Post-Communion Prayer or Prayers.*—While the priest is drying and covering the chalice, the acolyte removes the Missal to the Epistle corner of the altar. Then the priest reads aloud the Communion verse with joined hands. He then returns to the centre, kisses the altar, and, turning towards the people, says the *Dominus vobiscum,* and returns to the Missal, where he reads the Post-Communion prayer or prayers with extended hands, observing to say the *Oremus* and the concluding words of the prayers according to rubrics prescribed for the Collects.

The prayer *super populum* (for the people) is to be said during Lent from Ash Wednesday to the Wednesday in Holy Week, on all ferial days after the Post-Communion.

After the Post-Communion the priest closes the Missal, goes to the centre, kisses the altar, and, turning towards the people, says, *Dominus vobiscum.* After the acolyte has answered, *Et cum spiritu tuo,* the priest,

still with his face towards the people, says the *Ite, Missa est.* When, instead of the *Ite, Missa est,* the *Benedicamus Domino* or the *Requiescant in pace* are substituted, the priest says them with his face towards the altar. The *Ite, Missa est* is to be said whenever the *Gloria in excelsis* is said in the Mass. When the *Gloria* is not said, the *Benedicamus Domino* is used; and in Masses of the Dead the *Requiescant in pace* is always said.

Liturgical writers explain the reason of these usages. The *Benedicamus Domino* formerly was used on days when, after the Mass, the people were not at once dismissed, but were accustomed to remain for the Canonical Hours or the portion of the Divine Office said after Mass, and the formula *Benedicamus Domino* served as an invitation for them to remain. For a similar reason after Requiem Masses, as the absolution and suffrages of the dead followed immediately instead of the formula of dismissal, the *Requiescant in pace,* appropriate for departed souls, was used, the people being expected to remain for the usual suffrages and prayers for the dead.

The celebrant at Solemn Mass says to himself the *Benedicamus Domino* and *Requiescant in pace* when the deacon sings them, but he does not say the *Ite, Missa est,* which is sung by the deacon only. By the *Benedicamus Domino* the celebrant exhorts himself to praise God, and by the *Requiescant in pace* he prays for the dead; but by the *Ite, Missa est* the people are dismissed by the deacon.

3. *The Prayer Placeat and the Blessing.*—After the *Ite, Missa est* or *Benedicamus Domino,* the celebrant, resting his hands joined upon the altar and profoundly inclined,

says the *Placeat tibi, Sancta Trinitas,* etc., which being said, he extends his hands upon the altar and kisses it; then, standing erect and raising his eyes to heaven, lifting up his hands and joining them, and having inclined his head to the crucifix, he says *Benedicat vos Deus;* then, turning round towards the people by the Epistle side, with hands joined, he places his left hand on his breast and makes the sign of the Cross over the people with his right, blessing them with the words *Pater, et Filius, et Spiritus Sanctus.* R. *Amen.* Then, completing the circle, he turns to the Gospel side to read the last Gospel.

In Requiem Masses, the blessing is not given, because those present, the living, are not then blessed, to indicate that all the sacrificial prayers and fruits are ordained to the benefit of the suffering souls in purgatory.

4. *The Last Gospel.*—In reading the last Gospel the celebrant is turned slightly on his left towards the people. He first says the *Dominus vobiscum,* then at the beginning of the text of the Gospel he makes the sign of the Cross, first on the altar, or the Missal should it be used, then on his mouth, and lastly on his breast, saying, *Initium Sancti Evangelii secundum Joannem,* or *Sequentia Sancti Evangelii,* etc., as the case may be. At the words of the Gospel of St. John, *et Verbum caro factum est,* he genuflects in honour of the Incarnation. At the end of the last Gospel the response is *Deo gratias* (Thanks be to God) for this the mystery of the Incarnation, the source of all our blessings. The priest does not kiss the Missal after the last Gospel.

The last Gospel is, generally speaking, that of St.

John; but when a feast happens to fall on a Sunday, or on any ferial day that has a proper Gospel, this Gospel is read at the end of Mass. This rule applies also to certain vigils that have a proper Gospel, unless the feast occurring be of the first class. In Votive and Requiem Masses the Gospel of St. John is always read at the end of the Mass. The Ordinary of the Mass finishes with the *Ite, Missa est.*

Authors in this part have been accustomed to treat the question whether, after the Gospel of St. John, any other prayers may be added by the priest.

It is certain that special prayers for definite purposes have frequently been ordered by Bishops to be recited after Mass, and even by Popes, in their capacity as Ordinaries of the Roman See. Thus, in England the prayer for the Sovereign is ordered by the Bishops to be chanted after the High Mass on Sundays.

The *De Profundis* is said by all priests in Ireland, and this custom has been observed since the time of the Reformation. According to a tradition which has been handed down, and which I heard often from old priests in my childhood, this practice originated for the purpose of reparation, and in atonement for the destruction of monasteries and churches in the days of persecution, and the consequent impossibility of fulfilling the old foundations and obligations of Masses. Probably it was the result of some understanding or arrangement with the Holy See as a satisfaction for some such obligations towards the souls of the faithful departed, though I am not aware that any document prescribing such a practice can now be discovered.[1]

[1] The *Irish Ecclesiastical Record* of November, 1890, has the following note upon the subject: 'About the origin of this custom

The *De Profundis*, with the prayer *Fidelium Deus*, however, is now said standing at the foot of the altar by all priests in Ireland immediately after Mass.

On the Feast of the Epiphany, 1884, Pope Leo XIII. prescribed for the whole Church, to be said by the priest kneeling before the altar after all Low Masses, the following prayers:

Hail Mary, etc., to be said thrice by the priest and people. The Hail Holy Queen, etc. *V.* Pray for us, O Holy Mother of God. *R.* That we may be made worthy of the promises of Christ.

Let us Pray.

O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Saint Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through Christ our Lord. Amen.

---

there is much disagreement among archæologists, but all are agreed as to its antiquity. Some say it was introduced as some compensation for the innumerable "foundation Masses" for deceased persons, the celebration of which was rendered impossible by the plunderings and persecutions of the so-called Reformers. Others, again, say that this custom dates from the time of Cromwell, and was intended to supply the place of the burial-service, of which so many of the pious Oliver's victims were deprived. The defenders of each opinion say that a Rescript from Rome approving of the practice was early obtained, and one writer whom we have seen quoted declared that he had seen a copy of this Rescript.' The Synod of Maynooth (1875) numbers the practice among those 'consuetudines pias quæ adeo invaluerunt in Hibernia . . . omni cura servandas et promovendas.'

Holy Michael, archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil—may God rebuke him, we humbly pray; and do thou, prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits who wander through the world for the ruin of souls. Amen.

The same Pontiff granted to all who recite the above an indulgence of three hundred days.

Our present Pope, Pius X., confirmed the ordination of Leo XIII. with regard to these prayers, and has lately added to them a threefold invocation of the Sacred Heart.

The invocation, to be said thrice by the priest after Mass, is as follows:

'Most Sacred Heart of Jesus, have mercy on us.' The people may give the response, 'Have mercy on us.'

It is not obligatory to add this invocation to the prayers already prescribed, but the Holy Father exhorts or recommends all priests to recite it, and he has granted an indulgence of one hundred days to all who recite it in the time and manner recommended.

After these prayers the priest takes the chalice in his hands, puts on his biretta, leaves the altar, and returns to the sacristy, reciting whilst he does so and whilst unvesting the *Canticum trium puerorum—Benedicite, omnia opera Domini, Domino* (Dan. iii.), *Laudate Dominum in sanctis ejus* (Ps. cl.), and the versicles and prayers prescribed in the Missal for the thanksgiving. It is commonly admitted that the *Te Deum* may be substituted for these prayers, and I believe it is that which is said by many priests after Mass and whilst taking off the vestments.

III. EXEGETICAL — 1. *The Ablution Prayers.*—The prayer *Quod ore sumpsimus*, etc., is said by the priest after Communion and when taking the first ablution—'Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.' Here a distinction is made between communion of the tongue and communion of the soul, because some, unfortunately, who receive Jesus Christ are not spiritually nourished of Him. They communicate with His Body, but not, or only but little, with His Spirit and affections. 'Yet it is by partaking of His Spirit, His truth, His holiness—in a word, by intercommunion of souls (*mente*)—that the heavenly gifts bestowed upon us in time may heal our souls of all evil in this life, and be available for eternity. *Et de munere temporali fiat nobis remedium sempiternum.*'[1]

By the expression 'temporal gift' (*munus temporale*), we are reminded that the physical union with Christ's Body and Blood in the Holy Eucharist is transient, and we pray that the spiritual union may be permanent and fruitful unto eternal life. We cannot hold or assert that Holy Communion gives us permanent possession of the Body and Blood of Christ. Their presence within us depends, in a way, on the Sacramental Species. As soon as these become changed, or lose their natural properties, the Body and Blood of Christ are no longer really present within us. Neither can we admit the opinion put forward by some authors with more piety than knowledge, that the communicant, no longer retaining the Body of Christ, may merit, by the intensity of charity and fervour, to preserve the Soul of

[1] Chaignon, 'The Sacrifice of the Mass,' p. 263.

Christ. These forget that the Soul of Christ is in the Blessed Sacrament only by *concomitance*, as theologians say. Our Saviour did not say, nor does the priest repeat at the altar, 'This is My Soul,' but 'This is My Body'; and because the Body of Christ is living an immortal life the Soul must be where the Body is, to which it is inseparably united, from which it follows that it cannot remain in the Eucharist without the Body. Its remaining in that way would mean that it can be for a time apart from the immortal Body to which it is inseparably united, which assumption is against sound sense and sound philosophy.

What we may represent as true and in accordance with right doctrine in this mystery is, that the Flesh of Christ in the Eucharist is as an instrument by which the Divinity touches us to the profoundest depths of our being to communicate its life to us.

To this it may be objected that in the Communion no union is effected, but Christ's presence is only, as it were, a passing visit or a contact of a few moments. This is true as regards our bodies and His contact with them; but if we take into account the end for which Christ has given us His Flesh as our food and His Blood as our drink, and the effect which they produce, we must conclude that the union of Christ's Flesh with our flesh has its consummation or completion in that union of the spirit which it operates as well as signifies.[1]

The prayer said at the second ablution or washing of the fingers is: 'May Thy Body, O Lord, which I have received, and Thy Blood, which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, whom the pure and holy Sacra-

[1] See the Author's 'Manual of Ascetical Theology,' p. 447-448.

ments have refreshed. Who livest and reignest for ever and ever. Amen.'

'As this prayer is in the singular, and presupposes that Holy Communion has been received under both kinds, it appears to be intended and destined for the celebrant, whilst the preceding prayer (as well as the Post-Communion) is, or may be, applicable to all who have received Communion.'[1]

2. *The Communion Anthem or Verse.*—Dr. Gihr, referring to the Communion anthem, remarks that it nowise refers to the reception of the Holy Eucharist, as might be supposed by its name and position, but to the particular celebration of the day or of the Sacrifice, and that in it the Mass leaves the unchangeableness of the Canon and moves in the course of the ecclesiastical year. Sometimes reference to the Holy Communion may be discovered in it, but he says that this is more accidental than intentional.

He arranges, in order, the following Communion verses as examples and illustrations.

On the four Sundays of Advent the spirit of this ecclesiastical period is briefly and lucidly expressed in the Communion verses :

Dom. I., Ps. lxxxiv. Dominus dabit benignitatem : et terra nostra dabit fructum suum.	The Lord will give goodness : and our earth shall yield her fruit.
Dom. II., Baruch iv. and v. Jerusalem surge et sta in excelso: et vide jucunditatem quæ veniet tibi a Deo tuo.	Arise, O Jerusalem, and stand on high : and behold the joy that cometh to thee from thy God.
Dom. III., Isa. xxxv. Decite pusillanimis : confortamini, et nolite timere : ecce Deus noster veniet et salvabit nos.	Say to the faint-hearted : Take courage and fear not ; behold ! our Lord will come and will save us.

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 747 note.

Dom. IV., Isa vii., Ecce Virgo concipiet et pariet filium et vocabitur nomen ejus Emmanuel.	Behold a Virgin shall conceive and bear a Son, and His name shall be called Emmanuel.

A reference to the Holy Communion is contained, for example, in the antiphon for the Feast of St. Aloysius:

Ps. lxxvii. Panem cœli dedit eis: Panem Angelorum manducavit homo.	He gave them the bread of heaven: man ate the bread of angels.

The Communion of the Feast of the Seven Dolours of the Blessed Virgin is of ecclesiastical origin:

Felices sensus beatæ Mariæ Virginis, qui sine morte meruerunt martyrii palmam sub cruce Domini.	Happy the senses of the Blessed Virgin Mary, which without dying deserved the palm of martyrdom beneath the Cross of the Lord.

On the 1st February we find a glorious saying of the celebrated martyr St. Ignatius:

Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar.	I am the wheat of Christ: I am to be ground by the teeth of wild beasts, that I may be found pure bread.[1]

The Communion in Requiem Masses is always the same, as I have already mentioned.

The Communion antiphon is chanted in Solemn Masses by the choir, and it is an expression of joy and gladness after Holy Communion. Wherefore St. Thomas says that the whole celebration of Mass terminates with thanksgiving, the people rejoicing on the reception of the holy mystery, which is signified by the chant after Communion and by the prayers of thanksgiving offered up by the priest. As at the Offertory the antiphon is chanted when the people offer their gifts, to signify the joy of those offerings,

[1] Gihr, pp. 252-253.

so, according to St. Thomas, the Communion antiphon is chanted to signify the joy of the communicants, and under this aspect the Communion antiphon has always reference to the Holy Eucharist.

By this antiphon, whether read by the priest or sung by the choir, is signified or represented in a mystical sense the Resurrection of Christ, over which heaven and earth rejoice and the multitude of angels exult.

3. *The Post-Communion.*—The prayers said as Post-Communions have all reference to the reception of the Holy Eucharist. I subjoin the following as examples.

On the second Sunday of Advent we pray:

Repleti cibo spiritualis alimoniæ supplices Te Domine, deprecamur: ut hujus participatione mysterii: doceas nos terrena despicere et amare cœlestia.

Having been filled with the food of spiritual nourishment, we humbly beseech Thee, O Lord, that by the participation of this mystery Thou wouldst teach us to despise earthly things and to love those that are heavenly.

On the Vigil of Christmas:

Da nobis, quæsumus Domine, unigeniti Filii tui recensita nativitate respirare: cujus cœlesti mysterio pascimur et potamur.

Grant us, we beseech Thee, O Lord, to breathe in the meditation of the Nativity of Thy only begotten Son, by whose heavenly mystery we are fed and given to drink.

On the Feast of the Precious Blood:

Ad sacram, Domine, mensam admissi, hausimus aquas in gaudio de fontibus Salvatoris: Sanguis ejus fiat nobis quæsumus fons aquæ in vitam æternam salientis.

Admitted, O Lord, to Thy holy Table, we have drawn waters with joy out of the fountains of the Saviour: may His Blood be to us, we beseech Thee, a well of water springing up unto life everlasting.

On the Feast of St. Catherine of Siena:

Æternitatem nobis, Domine, conferat, qua pasti sumus, mensa cœlestis: quæ beatæ Catharinæ

May eternal life, O Lord, be conferred on us by the heavenly food with which we have been

Virginis vitam etiam aluit temporalem.

fed, and which nourished even the temporal life of the blessed virgin Catherine.

On the Feast of St. Aloysius:

Angelorum esca nutritos, Angelicis etiam, Domine, da moribus, vivere: et ejus, quem hodie colimus, exemplo in gratiarum semper actione manere.

Grant us, O Lord, who have been nourished with the food of angels, also to live the life of angels: and by the example of him whom we this day celebrate always to abide in thanksgiving.[1]

In the mystical sense, it is explained that, when the priest kisses the altar and says the *Dominus vobiscum* before the Post-Communion, he does so in imitation of Christ, who, after the Resurrection, appeared to His disciples, and said to them, *Pax vobis* (Peace be to you).

In the same sense the Post-Communion signifies that Christ prayed for us after His Resurrection, as He still continues to pray for us at the right hand of His Father in heaven.

4. *The Prayer Placeat and the Blessing.*—(1) 'The prayer *Placeat*,' etc., is, in the words of Dr. Gihr, 'a brief epitome of the oblation of petitions, which, before as well as after the Consecration, form a constituent portion of the Liturgy of the Mass. In the name and for the glorification of the triune God the Holy Sacrifice was begun, continued, and completed; to the Blessed Trinity it is now once more, and for the last time, recommended. Impressed with the consciousness of his frailty, sinfulness, and unworthiness, the priest, in the first place, implores that the Sacrifice offered by him, and the homage of profound submission thereby rendered, may be graciously accepted and received by the Holy Trinity; he then begs that, in consequence

[1] *Apud* Gihr, 'The Holy Sacrifice of the Mass,' pp. 754-755.

of the Divine pleasure taken in the Sacrifice, and in virtue of the Divine mercy, there may flow from the altar unto all for whom it was offered reconciliation and grace. In order to understand the last petition, it is to be remarked that God does not always impart at once all the sacrificial fruits after the accomplishment of the act of sacrifice; but many of them He frequently bestows at a later period, when, where, and as it pleases Him, that is in conformity with the impenetrable designs of His wise and merciful providence.

'As a recapitulation of the preceding oblation prayers, the *Placeat* is at the same time a suitable preparation for the blessing which immediately follows; for every blessing proceeds from the Sacrifice, and the celebrant is the organ by which the Divine blessing is imparted.'[1]

(2) *The Blessing.*—Blessing is in an especial manner the office of the priests of the Church. This was the case under the Old Law even. We frequently read in the Old Testament that the priest, stretching forth his hands to the people, blessed them (Lev. ix. 22; Deut. x. 8, xxi. 5). Under the New Law, in the ceremony of ordination, we have the words: 'It is the duty of a priest to offer sacrifice, to bless, to preside, to preach, and to baptize.' And when the priest's hands are consecrated by holy unction, the Bishop says this prayer: 'Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and our benediction, that whatever they shall bless may be blessed, and whatever they shall consecrate may be consecrated in the name of our Lord Jesus Christ.' And at the consecration of the Bishop, the consecrating Prelate, after

[1] 'The Holy Sacrifice of the Mass,' p. 763.

anointing his hands, says to the newly consecrated: 'Whatsoever thou shalt bless may it be blessed, and whatsoever thou shalt sanctify may it be sanctified, and may the laying on of this consecrated hand be of service to all for salvation.'

A priest's or a Bishop's blessing, by virtue of their ordination, has therefore special and great efficacy whenever it is imparted and received with due dispositions and reverence. Priests and Bishops are the representatives of Christ, and are ordained in His Name and by His authority to bless people. Now, at the end of Mass, the priest pronounces the words, and God Himself through Him bestows the blessing. The liturgical blessing, as such, can never be fruitless and inefficacious provided that the recipient presents no obstacle. It is a petition of the Church which is always heard and granted by God, because it is supported by her authority and by her sanctity, and at the end of Mass it is based on the infinite merits of Jesus Christ, on His precious Blood, and on His loving promises.[1]

In a mystical sense the prayer *Placeat*, etc., which the priest says humbly and profoundly inclined, is said to represent the prayer which it is piously believed our Saviour offered up to His Heavenly Father before ascending into heaven or on His entrance into His Kingdom. And the blessing of the priest at the end of Mass in the same sense represents that blessing which our Saviour gave to His Apostles and disciples immediately before ascending into heaven, when on the top of Mount Olivet He blessed them with uplifted hands, making over them, as we may presume, the

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 766.

sign of the Cross—the action adopted and used by the Church ever since in her blessings and in the administration of the Sacraments.

5. *The Gospel of St. John.*—This Gospel is very appropriate for the end of the Mass, as I have already explained, inasmuch as it is a compendium of the principal mysteries of our faith—namely, of the Holy Trinity, the creation of the world, and its reparation through the mystery of the Incarnation—and it signifies the desire of the Church to preach the Gospel throughout the whole world, according to the command of our Divine Redeemer. It is a profession of faith in the Christian religion, and brings before the minds of priest and people Him who is offered in Sacrifice, and who is really, truly, and substantially present in the Blessed Sacrament—His personality, His Divine and human natures, and His attributes.

(1) *His Personality.*—It is said that the *Word* was *with* God; that all things were made by Him; that He came unto His own; that He gave men power to become the sons of God; that He dwelt amongst us. This was Jesus Christ, whose personality is clearly signified by these expressions.

(2) *His Eternity* is signified by the words He was in the beginning—that is, before all time and from all eternity.

(3) *His Distinction from the Father.*—He was *with* God the Father.

(4) *His Divinity and Consubstantiality with the Father.*—*And the Word was God.*

(5) *His Creative Power.*—Of all things that were made, nothing is excepted from the creative power of the *Word;* all things were made by Him.

(6) *He was the Light and the Life of Men*—that is, the essential and Divine life in the Word, and its participation in created things by the natural life which they have; and more especially it signifies the supernatural life of grace in the souls of men here and their beatitude hereafter. The Life is also the Light of men which the darkness did not comprehend, and which gave them power to become the sons of God. He is called the Light also, inasmuch as He is at the same time the efficient and meritorious cause of our spiritual and supernatural life; and it follows from His being the Life that He is also the Light of men. He is the supernatural Light by faith and revelation here, and by the vision of God in heaven, because to no man has that light ever come except (*intuitu meritorum Christi*) through Christ.

(7) *His Incarnation: 'And the Word was made Flesh,* etc.—This reveals the great mystery, the manner in which the Word came unto His own. 'Made *flesh*'—that is, made man, according to a Hebrew idiom. The Evangelist uses 'flesh' instead of 'man' (*caro* instead of *homo*) against the false teachers of his day, who denied the humanity of Christ on the ground that the flesh came from an evil principle.

(8) '*And dwelt amongst us*'—that is, He lived and conversed with men on earth, in their flesh, and not only as a visible man, but as the only-begotten Son of God, full of grace and truth. The Word, by the superabundant communication of His gifts to His creatures, shows Himself to us *full of grace*, for every grace and gift in the supernatural order comes to us through the Word; and *full of truth*, for He is the Divine Word who teaches us the way of salvation, and

opens to us the secrets of the Divinity both in time and eternity. He is the same Jesus Christ, God and Man, who became incarnate for us, and who redeemed us by His Passion and Death, whom we worship at Mass, who is daily offered in the Holy Sacrifice in order to apply to our souls the fruits of His redemption, and who communicates Himself to us in the Holy Eucharist, and who remains with us all days, even to the consummation of the world, so that, with the Evangelist St. John, we may see *His glory, the glory as it were of the only begotten of the Father, full of grace and truth* (i. 14).

CHAPTER XII

CEREMONIES AND PRAYERS OF SOLEMN HIGH MASS

It would make this work too large and go beyond its scope to explain in detail all the rubrics of Solemn High Mass. I shall therefore confine my explanatory notes to some of the principal ceremonies of High Mass and the prayers peculiar to it, especially those said at the incensation of the oblation and of the altar. The following particular usages may, I think, need some explanation for the instruction and utility of the people in general and for the advantage of the celebrant and his assistant ministers at High Mass, as well as for those who assist in the sanctuary or who take part in the choir-singing. For the sake of order and clearness, they may be treated in the same manner and under the same headings as the ceremonies and prayers of the Ordinary of the Mass. The particular points selected for treatment are: the candles or lights; the asperges; the incensation; the singing.

When a Bishop or priest celebrates Solemn High Mass, he is assisted by a deacon and sub-deacon, the former wearing a dalmatic, and the latter what in strict liturgical language is called a 'tunic,' but is in form and size just the same as the dalmatic worn by

the deacon. Several acolytes are in attendance, some to carry the thurible for the incense, some to carry the candles and torches, some to serve the cruets of wine and water, and one to carry the holy water. These have prescriptions and directions for the due and orderly performance of their various duties, which may be found in any book treating professedly of the rubrics of High Mass.

SECTION I.

On the Use of Candles and Lights.

Explanatory Notes.

I. Historical.—In the historical notes concerning the things used at High Mass, I shall be guided chiefly by the writings of Dr. Daniel Rock in his work entitled 'Hierurgia,' so often quoted, and to which I am greatly indebted for so much useful information. A. Dolby, in her work on 'Church Vestments,' pays the following tribute to this learned author: 'Before proceeding further, we would observe that, after comparing all the gleanings we have made in ancient sacerdotal lore from different popular sources with the writings of Dr. Daniel Rock, we are bound to admit that we can say nothing relevant to our subject and historically correct that he has not already said in one or other of his works, which literally embody in a terse and truthful form every interesting chronicle of every reliable authority that has gone before.'[1]

The Rev. Dr. Rock first proves the use of lights in the Jewish Temple from: (1) The seven-branched candlesticks which the Almighty God Himself com-

[1] 'Church Vestments,' by Anastasia Dolby (Introduction).

manded to be made according to the pattern which was shown to Moses in the mount (Exod. xxv. 31, etc.). (2) A supply of purest oil of olives was enjoined to be kept for the lamp, which was to be always burning before the tabernacle (Exod. xxvii. 20). (3) Among the vessels which Solomon made for the 'house of the Lord were the golden candlesticks—five on the right and five on the left' (3 Kings vii. 49).

He then proves that lights were adopted in the functions of religion by the Apostles: (1) From the text of the Apocalypse of St. John, where he mentions the golden candlesticks which he beheld in his prophetic vision in the Isle of Patmos, and he adds: 'By commentators on the Sacred Scripture it is generally supposed that the Evangelist, in his book of the Apocalypse, adopted the imagery with which he represents his mystic revelations from the ceremonial observed in his days by the Church for offering up the Mass or Eucharistic Sacrifice of the Lamb of God, Christ Jesus.'[1] (2) From the Acts of the Apostles (xx. 7, 8), in the passage recording the preaching and miracles of St. Paul at Troas: 'And there were a great number of lamps in the upper chamber where we were assembled.'

The use of lights in the earlier ages of the Church during the celebration of the Eucharist and other religious offices he also proves: (1) From the Apostolic Canons, a collection of regulations respecting the discipline observed by the primitive Church, in which mention is made of offerings of oil for the lamps employed in the assemblies of the faithful; and the third Canon prohibits the offering of anything at the

[1] 'Hierurgia,' vol. ii., p. 569.

altar during the holy oblation, except oil for the lamps and incense. (2) He quotes St. Athanasius, who was elected Archbishop of Alexandria about the year 328, as complaining of the Arians, whose impiety was such that they afforded access into the church to the heathen, who plundered the oil, and burned before their idols the very tapers that had been the offerings of the faithful; St. Augustine, who in one of his discourses exhorts his auditors to present either wax-tapers or oil for the lamps; and St. Jerome, in his letter against Vigilantius, in which he writes: 'Throughout all the Churches of the East, whenever the Gospel is recited, they bring forth lights, though it may be noon-day—not certainly to drive away darkness, but to manifest some sign of joy, that under the type of corporal light may be indicated that light of which we read in the Psalms, "Thy word is a lamp to my feet and a light to my paths."'

As to the early use of lights in the West, Dr. Rock quotes the words of St. Paulinus, Bishop of Nola, in Campania, and gives the following translation of his verses in honour of St. Felix:

'With crowded lamps are their bright altars crown'd,
And waxen tapers shedding perfume round.
From fragrant wicks beam calm and scented ray
To gladden night, and joy e'en radiant day.
Meridian splendours thus light up the night,
And day itself, illumin'd with sacred light,
Wears a new glory, borrowed from those rays
That stream from countless lamps in never-ending blaze.'

He also gives the translation of a verse from the early Christian poet Prudentius to the same purpose:

'In silver chalices, 'tis said,
Fuming the sacred Blood is shed,
And fixed on gold, the taper's light,
Illumines their midnight solemn rite.'

He gives further proof of this ancient usage from the liturgies and other monuments of antiquity:

1. Acolytes when being ordained were admonished that amongst their offices would be to take care of the lights of the Church. St. Isidore testifies what was the function incumbent on acolytes in the Spanish Church, where, as he says, they are denominated in Latin *ceroferarii*, or taper-bearers, from their carrying wax-lights, not only when the Gospel is read, but whenever Sacrifice is offered up.

2. Micrologus—a name assigned to an unknown author, who wrote (A.D. 1080) a very valuable book on celebrating Mass, and who is so often quoted by Benedict XIV. and all liturgical writers—asserted that, according to the Roman Ordinal, Mass was never celebrated without lights, which were employed, not only to dispel darkness, since the service was performed during the broad day, but rather as a type of the light of Him whose Sacrament we then celebrated, and without whom we grope at mid-day as though it were night.

In the Syriac Liturgies it is directed that lights be arranged at the right hand and on the left previously to the approach of the priest to the altar; and the commentators on the various liturgies in use amongst the other Churches in the East have particularly noticed this ritual observance in all of them.[1]

II. LITURGICAL.—The reasons why candles are lighted at Holy Mass and the other sacred functions are, first, to excite joy and devotion in the faithful, and hence in solemn celebrations a greater number of candles are lighted; secondly, as a sign and type of

[1] 'Hierurgia,' vol. ii., chap. xi., on the Use of Lights.

Christ, who is the Light which enlighteneth every man coming into the world ; thirdly, in honour of the sacred mysteries of religion.

The candles used for Mass must be made of bees-wax, and this rule is to be observed also with regard to the candles to be used at the exposition of the Blessed Sacrament and at other sacred functions. Candles made of vegetable material, or of sperm or grease, or any other substance, are allowed to be used to add to the solemnity provided the prescribed number of wax candles be kept burning during the exposition of the Blessed Sacrament. On account of exceptional local circumstances, where it was not possible to procure wax candles, missionaries have been allowed to celebrate either without lights or to use candles made from other material than wax; but for centuries the general law of the Church has prescribed pure beeswax for the liturgical candles. Oil lights, gas and electric lights, are not allowed to be used for the purpose of religious worship, but only to dispel the darkness and to light up the church, so that the people may see and read.

Wax candles may be either white or yellow—that is, unbleached. Unbleached or yellow wax candles may be used for the Mass and Office of the Dead, on Good Friday for the Mass of the Presanctified, and at the Office of Tenebræ. According to De Herdt, authors maintain that the use of unbleached wax candles is not of obligation at the Mass and Office of the Dead outside cathedral churches. On all other occasions the candles used should be white or bleached wax.

In private Low Masses neither more nor less than two candles should burn, but at a Bishop's Mass four

candles are prescribed. For parochial and conventual Masses four candles should be lighted; six may be allowed at Missa Cantata, and six are usually lighted for Solemn High Mass, and sometimes more, as, according to Gavantus, the number is not definitely prescribed.

The lights should burn from the beginning of Mass to the end of the last Gospel, and in lighting the candles for Mass the rubrics prescribe that the acolyte should first light those on the Gospel side.

Two acolytes holding lighted candles attend the deacon and sub-deacon, and stand on either side of the Book of the Gospels or Missal during the singing of the Gospel at Solemn High Mass. This is done out of respect and reverence for the Gospel and as a sign of joy at the solemn celebration. Lighted torches are carried to the sanctuary and held by acolytes, also at the Consecration during Solemn High Mass. This is done out of reverence towards the Blessed Sacrament, and as an act of devotion at the time of the elevation of the Sacred Host and chalice.

III. EXEGETICAL.—'In the Holy Sacrifice of the Mass the Christian has the most abundant cause imaginable for joy. The altar then becomes the throne of God made Man, and Angels and Cherubim surround it in prostrate adoration. The Church in her primitive days, to manifest her lively, glowing faith and joyfulness, produced this emblem of lights. She still continues to retain their use. While these wax tapers, therefore, proclaim our exultation for the actual presence of our Blessed Redeemer, they typify the light and glory of the Gospel diffused throughout the earth by that Orient from on high, Christ Jesus.'

St. Jerome, as we have already seen, observed in his answer to Vigilantius—'Whenever the Gospel is to be read, lights are produced: not certainly to banish darkness, but to demonstrate a sign of joy; hence these evangelical virgins always have their lamps burning' (Matt. xxv.); 'and to the Apostle it is said, Let your loins be girded, and a candle in your hands' (Luke xii.); 'and of St. John the Baptist it was remarked, He was a lamp burning and shining' (John v.) —that under the type of corporal light, the light may be manifested of which we read in the Psalmist: 'Thy word, O Lord, is a lamp to my feet, and a light to my paths' (Ps. cxviii.).[1]

The candle-light on the altar should remind us also of the early days of persecution of the Christians, when circumstances rendered artificial light necessary to dispel darkness during the celebration of the Holy Sacrifice, and when they were obliged to perform the Divine worship at night or in catacombs or subterranean caves; but it would be erroneous to regard the usage as only a remnant or an historic reminiscence of that early period. There are other and far more profound reasons, as we have seen, for the use of lights in our religious celebrations.

In a mystical sense 'the burning candle is intended to represent the God-Man, Jesus Christ; it is perfectly fitted for this object only when its light is nourished by excellent, pure wax. The bright flame above represents the Divinity of Christ, the candle proper symbolizes His Humanity, the wick concealed within the candle is a figure of His Soul; the wax itself, which is the product of the virginal bee, is an emblem of

[1] 'Hierurgia,' vol. ii., p. 581.

Christ's pure Body. The working bee, which even in ancient times was regarded as a type of virginity, gathers and forms the wax from odoriferous blossoms and calyxes of flowers. Being the fruit of virgin bees and fragrant flowers, the noble, pure, wax is, therefore, an excellent figure of the most pure and holy Flesh which the Son of God assumed from the virginal womb of Mary, the Immaculate Spouse of the Holy Ghost, who was replenished with the good odour of every grace and virtue. By its sweet scent the wax candle, moreover, represents the *bonus odor Christi*—that is, the plenitude of grace and virtue, the infinite holiness of Christ. Furthermore, the lighted candle designates very beautifully the hearts of the faithful, fragrant with virtue, pure, loving the Divine Sun, and illumined by it; while the unclean and smoky tallow candle, composed of animal matter, is a picture of the sinner.'[1]

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 314, where reference is made to Durandus, St. Ambrose, and Wolter for these mystic meanings.

Since writing on this subject, the following decree of the Sacred Congregation of Rites, and the decision of the Archbishops and Bishops of Ireland in reference to it has come under my notice:

DECREE OF THE SACRED CONGREGATION OF RITES AS TO THE QUALITY OF THE WAX CANDLES TO BE USED AT SACRED FUNCTIONS.

'Nonnulli Sacrorum Antistites a Sacrorum Rituum Congregatione semel atque iterum reverenter postularunt: "An attenta etiam magna difficultate, vel veram ceram apum habendi, vel indebitas cum alia cera commixtiones eliminandi, candelæ super Altaribus ponendæ, omnino et integre ex cera apum esse debeant; an vero esse possunt cum alia materia seu vegetali seu animali commixtæ?"

'Et Sacra Rituum Congregatio, in Ordinario Cœtu die 29 Novembris hoc vertente anno in Vaticanum coadunato omnibus perpensis, una cum Suffragio Commissionis Liturgicæ anteacta decreta mitigando, rescribere rata est: "Attenta asserta difficultate, *Negative*

SECTION II.

The Sprinkling of the Holy Water.

Before Solemn High Mass or the principal Mass on all Sundays the Asperges, or sprinkling of the people with holy water, is prescribed. During the sprinkling one of the following verses is sung :

Ps. l. 9. Asperges me, Domine, hyssopo, et mundabor : lavabis me, et super nivem dealbabar.	Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : Thou shalt wash me, and I shall be made whiter than snow.
Ps. l. 3. Miserere mei, Deus, secundum magnam misericordiam tuam.	Have mercy on me, O God, according to Thy great mercy.
V. Gloria Patri, et Filio, et Spiritui Sancto.	*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

---

ad primam partem ; *Affirmative* ad secundam, ut ad mentem. Meus est, ut Episcopi pro viribus curent ut cereus paschalis cereus in aqua baptismali immergendus et duæ candelæ in Missis accendendæ, sint ex cera apum, saltem in maxima parte ; aliarum vero candelarum, quæ supra Altaribus ponendæ sunt, materia in majori vel notabili quantitati ex eadem cera sit oportet. Qua in re parochi aliique rectores ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati Sacerdotes Missam celebraturi de qualitate candelarum auxie inquirere tenentur."

'Atque it a rescripsit die 14 Decembris, 1904.'

At a meeting of the Archbishops and Bishops of Ireland, held at Maynooth on October 11, 1905, in reference to the decision of the Sacred Congregation of Rites, it was decided authoritatively that the paschal candle and the two principal candles on the altar at Mass should contain at least sixty-five per cent. of beeswax, and that all the other candles used on the altar should contain at least twenty-five per cent. of beeswax. The secretaries of the meeting were requested to send instructions to this effect to the manufacturers of altar candles in Ireland, and to request the editor of the *Irish Ecclesiastical Record* to publish the Papal Decree and the Bishops' decision thereon for the information of the clergy.[1]

[1] *Irish Ecclesiastical Record*, December, 1905.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Ant. Asperges me, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ant. Thou shalt sprinkle me, etc.

The priest, being returned to the foot of the altar, says or chants:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Exaudi nos, Domine Sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. *R.* Amen.

Let us pray.

Hear us, O Holy Lord, Almighty Father, Eternal God: and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this place. Through Christ our Lord. Amen.

From Easter to the Octave of Pentecost inclusively, instead of the foregoing verses (*Asperges me*, etc.), the following are sung, and Alleluias are added to the *V. Ostende nobis*, etc., and to its *R. Et salutare*, etc.:

Ezech. xlvii. Vidi aquam egredientem de templo a latere dixtero, Alleluia: et omnes ad quos pervenit aqua ista: salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria Patri, etc.

I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Give praise to the Lord, for He is good; for His mercy endureth for ever. Glory be to the Father, etc.

Explanatory Notes.

I. Historical.— Dr. Rock remarks that 'a sprig of hyssop plant was used for sprinkling the water of purification on the people under the Mosaic dispensation' (Num. xix. 18), and at the going out of the children of Israel they were commanded to dip a bunch of hyssop in the blood of the Paschal lamb, and sprinkle their door-posts with it.

He also shows that the use of holy water is of Apostolic origin, from the fact that in the first ages of the Church it was the custom not only to deposit vessels of water at the entrance of these places where the Christians assembled for the celebration of Divine worship, but also to have vases containing water mingled with salt, and blessed by the prayers and invocations of the priest. 'A particular mention of it is made in the Constitutions of the Apostles, and the Pontiff Alexander—the first of that name, but the sixth in succession from St. Peter, whose chair he ascended in the year 109—issued a decree by which the use of holy water was permitted to the faithful in their houses. Hence it will appear that this Pope did not introduce holy or blessed water, but only extended the use of a custom which he found established in the Church at his accession to the Pontifical dignity.'

The same author also informs us that 'the Greek, like the Latin, Church practises the rite of sprinkling holy water on the people, with this sole difference—that it confines the observance of it to the first, instead of every, Sunday of each month, as may be observed by consulting their Missal or Euchology. At the conclusion of the blessing of holy water the priest is

directed by the rubrics of the Euchology to sprinkle it around the church and upon the congregation, just as we do.'[1]

II. LITURGICAL—1. *Form of Blessing the Holy Water.*—The priest, vested in surplice or alb and purple stole, having signed himself with the sign of the Cross, begins the benediction of the salt and water before him in the following manner:

I exorcise thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God who by the prophet Eliseus commanded thee to be cast into the water to cure its barrenness, that thou mayest by this exorcism be made beneficial to the faithful, and become to all of those who make use of thee healthful both to soul and body; and that in what place soever thou shalt be sprinkled all illusions and wickedness and crafty wiles of Satan may be chased away, and depart from that place; and every unclean spirit commanded in His name, who is to come to judge the living and the dead. Amen.

Let us pray.

O Almighty and everlasting God, we most humbly implore Thy infinite mercy, that Thou wouldst vouchsafe by Thy power to bless ✠ and to sanctify ✠ this Thy creature of salt, which Thou hast given for the use of mankind; that it may be to all who take it for the health of mind and body; and that whatever shall be sprinkled with it may be freed from all uncleanness and from all assaults of wicked spirits. Through our Lord Jesus Christ, etc.

[1] 'Hierurgia,' chap. xiii., part ii.

2. The Exorcism of the Water.

I exorcise thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus Christ ✠ His Son our Lord, and in the virtue of the Holy ✠ Ghost; that thou mayest by this exorcism have power to chase away all the power of the enemy; that thou mayest be enabled to cast him out, and put him to flight with all his apostate angels. By the virtue of the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. Amen.

Let us pray.

O God, who for the benefit of mankind hast made use of the element of water in the greatest Sacraments, mercifully hear our prayers, and impart the virtue of Thy blessing ✠ to this element, prepared by many kinds of purifications; that this Thy creature, made use of in Thy mysteries, may receive the effect of Thy Divine grace, for the chasing away devils and curing diseases; and that whatsoever shall be sprinkled with this water in the houses or places of the faithful may be free from all uncleanness, and delivered from evil. Let no pestilential spirit reside there, no infectious air; let all the snares of the hidden enemy fly away; and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of Thy Holy Name may be defended from all sorts of assaults. Through our Lord Jesus Christ, etc.

Then the priest puts the salt into the water, saying:

May this salt and water be mixed together, in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, the Author of invincible power, King of an empire that cannot be overcome, and for ever magnificently triumphant, who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech Thee, O Lord, with dread and humility, to regard with a favourable countenance this creature of salt and water, to enlighten it with Thy bounty, and to sanctify it with the dew of Thy fatherly goodness, that wheresoever it shall be sprinkled all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away through the invocation of Thy Holy Name; and that the presence of the Holy Ghost may be always with us, who seek Thy mercy. Through our Lord Jesus Christ, etc.

The general rubrics for sprinkling the holy water at Solemn Mass, according to the sense of the Missal and various decrees, are: First the celebrant, vested in cope according to the colour of the feast, kneels between the deacon and sub-deacon, vested in dalmatic and tunic, but all without maniples. Having intoned the *Asperges me* or the *Vidi aquam*, he sprinkles the altar thrice—first in the centre, then on the Gospel, and, lastly, on the Epistle side. Then, standing, he

asperses the deacon and sub-deacon, still kneeling with their heads inclined. After receiving the holy water, the deacon and sub-deacon arise and hold up the corners of the cope, while the celebrant sprinkles the choir and the people, first those on the Gospel and then those on the Epistle side.

During the sprinkling of the congregation, the celebrant, with his ministers, recites the psalm *Miserere*, or in Paschal time the psalm *Confitemini*. He bows his head at the *Gloria Patri*. Having returned to the altar, he genuflects, and then, standing, he sings the verses and prayer. Then, going to the sedilia, he divests himself of the cope and puts on the maniple and chasuble, and proceeds to the celebration of the Mass. The Asperges is to be omitted when the Blessed Sacrament is exposed, or when the Bishop celebrates solemnly.

It would appear from the text of the Missal rubric that there is an obligation to give the Asperges on all Sundays before the principal Mass, but not on Holy days or Feast days. Where a custom exists of sprinkling the people with holy water at other functions or on other occasions, there is no rubric which prohibits its continuance; and, according to the Roman Ritual, the Asperges is prescribed before the Communion of the Sick and before the administration of the Sacrament of Extreme Unction.

III. EXEGETICAL.—From the words used in blessing the holy water we may learn its efficacy and its purpose. In the prayers of blessing, God is asked to infuse the power of His benediction into it, that it may serve to drive away demons, to banish diseases, that Divine grace may take its effect, and that whatever

house or place may be sprinkled with it may be cleansed and freed from evil; and that no pestilential spirit may reside therein, that all the snares of the hidden enemy may be removed, and that all that may be harmful to the peace and safety of the inmates may be expelled by its aspersion.

From these expressions we may learn first how the holy water as a *sacramental* may be understood to have special power and efficacy from the prayers of the Church, and how the faithful should reverence its use, always have it in their houses, and sprinkle it often on themselves and on their dwellings, for the purpose for which it was blessed.

Dr. Rock tells us: 1. *The Object of the Church in Using Holy Water.*—'It is the never-ceasing solicitude of the Church to render her children holy and undefiled, and to preserve them from everything which can contaminate or injure them. In labouring to achieve this object, she connects her prayers and aspirations with all those exterior signs and ceremonies which are most likely to express her benevolent desires. The property of water is to cleanse, and it is a type of purity; while salt is used as a preservative against corruption, and is an emblem of wisdom. Water and salt commingled, blessed and sprinkled on the people, form a very appropriate symbol to exhibit the desire felt by the Church for our purification and preservation from everything contagious.'

2. *Why Salt is Mingled with the Water.*—'When the men of Jericho complained to Eliseus that the waters were bad and the ground barren, the prophet said to them: "Bring me a new vessel, and put salt into it. And when they had brought it, he went out

to the spring of the waters, and cast salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness" ' (2 Kings ii. 19, 20).

The Church, in imitation of the prophet, invokes the Divine power on the salt, that it may have an efficacy from God to preserve her members from everything that can be noxious to them.

3. *Why Exorcisms are pronounced over the Salt and Water.*—'The priest exorcises the salt and water. "Exorcise" is a Greek term which signifies to conjure, to speak imperatively. The Church is well aware that man, by his corruption, had perverted to the service of the demon those things which were intended for the glory of God, and she hears St. Paul proclaim that "the creature was made subject to vanity not willingly" (Rom. viii. 20). But she knows that everything "is sanctified by the word of God and prayer" (2 Tim. iv. 5).

'Hence it is that she exorcises and blesses many creatures. She exorcises salt and water by commanding them, on the part of God, and through the merits of the Cross of Jesus Christ, not only to be innocuous to man, but to become serviceable to him while labouring in the work of salvation.

'This in reality is the object of all her exorcisms pronounced over inanimate creatures; and it should not be forgotten that it is a pious custom with her to bless everything which is assigned for a holy purpose.'

4. *Why the Altar and Congregation are Sprinkled.*—'As holy or blessed water was instituted for the express design of insinuating to Christians that they were to keep a cautious guard against the attacks of

Satan, and to preserve themselves as much as possible immaculate from the contagion of sinfulness, the purpose of this aspersion is to warn the faithful to purify themselves before they presume to assist at the Holy Sacrifice—that *clean* oblation predicted by the Prophet Malachias (i. 11). The words recited by the priest and chanted by the choir during the ceremony are quite appropriate: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; and Thou shalt wash me, and I shall be whiter than snow" (Ps. l. 5).

'The blood of the lamb was sprinkled on the door-posts of the Israelites in Egypt (Exod. xii. 22) with hyssop, as were the waters of expiation, in which were mingled the ashes of the red cow, used for the purification of the unclean and leprous.

'The second object which the Church has in view while performing this ceremony is to call to our remembrance the baptism by which we become re-generated unto Christ.'

5. *Why Holy Water is placed at the Entrance of our Churches.*—'The same pious motives have induced the Church to place vases containing blessed or, as it is denominated, holy water at the entrance of her temples.

'Into these the faithful dip the tips of the right-hand fingers, and afterwards make the sign of the Cross, as they repeat the following invocation to the Holy and Undivided Trinity: "In the name of the Father, and of the Son, and of the Holy Ghost." In this manner it is that the Church endeavours to address her children at the very threshold of the tabernacle, and to exhort them to understand by the

water which she holds out to them that they must bring a purity and cleanness of heart to the sanctuary, and thus comply with the exhortations of St. Paul, and "lift up pure hands" to the throne of Him whose Cross they have just figured on their foreheads, and through the merits of whose death and suffering they can alone expect to receive the pardon of their sins and to obtain eternal happiness.'[1]

SECTION III.

On the Use of Incense.

1. Incense is used four times during Solemn High Mass. After the priest ascends the altar and says the prayer *Oramus te, Domine,* he blesses the incense by making the sign of the Cross over it while he recites the following words:

Ab illo bene✠dicaris in cujus honore cremaberis. Amen.	Mayest thou be blessed ✠ by Him in whose honour thou shalt be burned. Amen.

This is the form of blessing the incense on all occasions, except for the oblation of the Mass. He then incenses the altar, and is himself incensed with three double swings by the deacon.

2. The incense is again blessed by the celebrant after he has read the Gospel; and before beginning the text of the Gospel the deacon incenses the Missal with three swings, and after he has finished it he incenses the celebrant also, in the same manner as before.

3. After the oblation of the bread and wine and the

[1] 'Hierurgia,' chap. xiii., part ii.

prayer *Veni, Sanctificator*, etc., the celebrant blesses the incense in the following manner:

Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi et omnium electorum suorum, incensum istud dignetur Dominus bene✠dicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of the blessed Michael standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless ✠ this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

Afterwards he incenses the bread and wine, saying:

Incensum istud a Te benedictum ascendat, ad Te Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

He then incenses the crucifix, relics, and the altar, saying at the same time Ps. cxl.:

Dirigatur, Domine, oratio mea; sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinam. Pone, Domine, custodium ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

When the altar is incensed, the celebrant, in returning the censer to the deacon, recites to himself these words:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

May the Lord enkindle within us the fire of His love and the flame of everlasting charity. Amen.

The celebrant is then incensed, and after him those in the stalls of the sanctuary, the deacon, sub-deacon, and the congregation.

4. Incense is used at the Consecration, when the

acolyte incenses three times at the elevation of the Sacred Host and three times at the elevation of the chalice. This is to be done, not by the acolyte, but by the sub-deacon at Solemn Requiem Masses.

Explanatory Notes.

I. Historical—1. *Incense was used under the Old Law.*—Moses received particular injunctions from God to employ incense in the service of the tabernacle (Exod. xxx. 1, 3, 7). Directing how the high priest was to enter the sanctuary, the Lord commanded that, 'taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hands the compounded perfume for incense, he shall go in within the veil into the holy place; that when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle which is over the testimony' (Lev. xvi. 12, 13). Amongst the vessels which Solomon provided for the house of the Lord are particularly enumerated the censers, which he caused to be made of the purest gold (3 Kings vii. 50).

2. *Incense mentioned in the New Testament.*—It was while all the multitude were praying without at the hour of incense that there appeared to Zachary an angel of the Lord standing on the right side of the altar of incense (Luke i. 10, 11). The offerings of the magi or wise men to the Infant Jesus, frankincense and myrrh, together with gold, are interpreted by the Fathers of the Church as symbolical of their adoration of the new-born Jesus as King of the Jews and their faith in His Divinity (Matt. ii. 11). St. John in the Apocalypse, in depicting the scene which took place in the sanctuary of heaven, where he

was given to behold in vision the mystic sacrifice of the Lamb, particularly notices how the 'angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all the saints upon the golden altar, which is before the throne of God; and the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel' (Apoc. viii. 3, 4).

It is commonly taught that St. John borrowed his imagery and selected several of his expressions from the ritual actually in use, and has, in consequence, bequeathed to us an outline of the ceremonial which the Church employed in the Apostolic ages for offering up the unbloody sacrifice of the Divine Lamb of God, Christ Jesus, in her sanctuaries on earth.

3. *The Use of Incense adopted in the Primitive Church.*—Dr. Rock goes on to show that the primitive Christians imitated the example of the Jews, and adopted the use of incense at the celebration of the Liturgy. By the third of the Apostolical Canons we find it enacted that amongst the few things which might be offered at the altar whilst the Eucharistic Sacrifice was being celebrated were oil for lights and incense.

In the East the incensing of the altar at the beginning of Mass was introduced already in the fourth century. The pseudo-Dionysius writes: 'After the Bishop has recited at the altar of God the holy prayer, he commences the incensing of the altar, and walks around the entire circumference of the sacred place. 'St. Ephraem, a celebrated Father of the Syriac Church towards the decline of the fourth century, directed in his will that no aromatic perfumes should be bestowed

upon him at his funeral, but that the spices should rather be given to the sanctuary, the aromatics offered to the Almighty, and the incense burned in the house of God.' 'The most ancient of the three Greek Liturgies is that of St. James, from whom it is esteemed by the Greeks and by the Syrian Christians of Jerusalem to have been originally derived. This liturgy commences with the burning of incense, which the celebrant puts into the thurible after he has approached to the altar. Immediately afterwards he incenses the Eucharistic bread, the smaller veil with which he covers the chalice, and the larger one which he spreads over the disk and chalice. He then incenses the altar around, as well as those who are assisting there. Meanwhile all recite the following prayer as the officiating priest passes:

'Through the grace of Thy benignity, receive the pure incense which the sons of the faithful Church have offered to Thee to propitiate Thy Divinity. Have mercy on the penitent, and as Abraham's oblation on the mountain-top was received, and as the odour of the incense of Aaron the priest was sweet to Thee, so may the odour of our incense be grateful unto Thee, and be Thou appeased by it, O God of Mercy.'[1]

The first positive proof with respect to the liturgical use of incense in the West is found in St. Ambrose. When the holy doctor of the Church speaks of the apparition of the angel to Zachary (Luke i. 5-25), he adds: 'May we also, when incensing the altar and when offering the Holy Sacrifice, have our angel at our side.'

Incense, therefore, found a place in Christian worship

[1] 'Hierurgia,' chap. xvii., part ii.

from a very early date, and was used more generally, especially from the fourth century, when Divine worship began to be more freely and more splendidly developed.

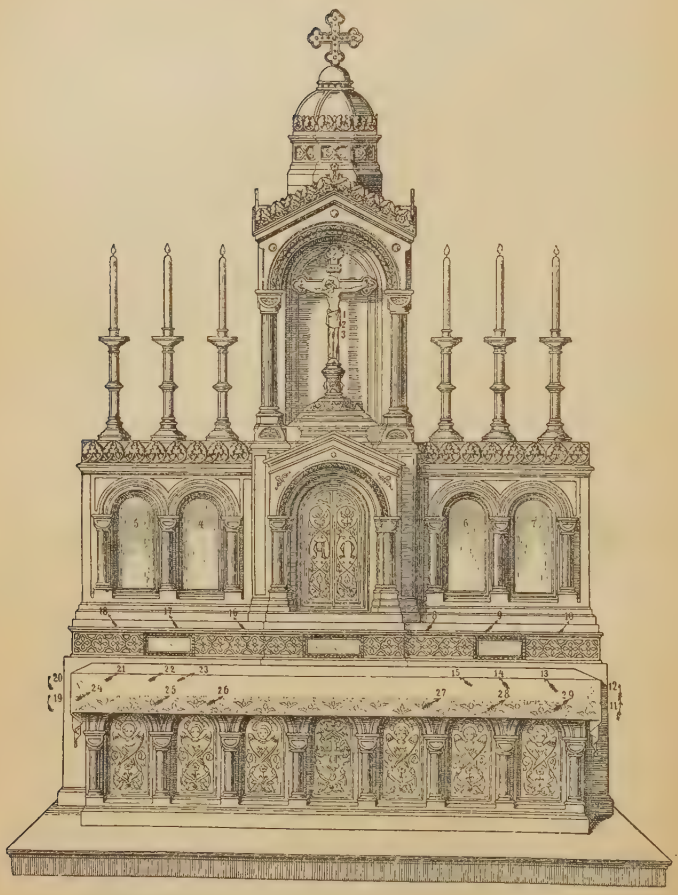
'Amongst the munificent and truly imperial donations of Constantine the Great to the churches of Rome, Anastasius has not forgotten to put on record the golden thuribles presented by that Emperor, who gave to the Lateran Basilica two of these vessels formed of the purest gold, each weighing several pounds; and to the baptistry belonging to the same church a third thurible, likewise of the purest gold, and ornamented with a profusion of gems and precious stones.'[1]

In the face of these testimonies it is difficult to understand the following note of Monsignor Duchesne in his work entitled 'Christian Worship,' p. 163: 'Judging from the Ordines and other liturgical books, as well as from the inventories of church furniture which we find in the Liber Pontificalis, the portable censer was used at Rome up to the ninth century only in processions. The route which the cortège had to follow was thus made sweet smelling with incense. As for censing the altar, or the church, or the clergy, or congregation, such a thing is never mentioned.'

Dr. Gihr more accurately asserts that the present liturgical practice in the use of incense was perfectly developed in the West only during the Middle Ages, and that in the Greek Liturgies there is far more frequent mention of incense than in the Latin.[2]

The Council of Trent (Sess. 22, chap. v.) places the incensing at Divine worship expressly among the visible

[1] 'Hierurgia,' chap. xvii., part ii.
[2] 'The Holy Sacrifice of the Mass,' p. 372.



PLAN A.—ORDO INCENSATIONIS ALTARIS.

PLAN B.—ORDO INCENSANDI OBLATA.

PLAN C.—IN MODUM CIRCULI.

signs of religion and piety which incite and elevate the mind to the devout contemplation of heavenly things.

II. LITURGICAL.—The incensations are to be observed whenever Solemn Mass is celebrated—that is, High Mass with deacon and sub-deacon. But as in many churches no sacred ministers assist, and the priest sings Mass (*Missa Cantata*), some dioceses have obtained an Apostolic Indult, which permits the customary incensing to take place at the *Missa Cantata*.

The incense must be blessed before being used on all occasions, whether in or out of Mass, except when the Blessed Sacrament is exposed, according to the formula given above. The celebrant and ministers always stand for the blessing of the incense or when incense is put into the thurible. The petition for the blessing of the incense addressed by the deacon to the celebrant is *Benedicite, Pater Reverende ;* if a Bishop, *Benedicite, Pater Reverendissime ;* and if a Cardinal, *Benedicite, Pater Eminentissime.*

In Solemn Requiem Masses the incensation takes place only at the Offertory and the Elevation, and after the incensation of the altar only the celebrant is incensed.

The accompanying plans of the incensation of the oblation and of the altar at the Offertory will give a better idea of the rubrics observed than any lengthy explanation of words.

III. EXEGETICAL.—Incense is a resinous gum which oozes from the bark of a tree, dries in the air, and is collected by scraping it from the bark. At Divine service, as Dr. Gihr tells us, only pure incense is to be

employed; the best, according to this author, comes from Africa, where it is obtained from the boswellia (incense) tree. To the incense may be added other odoriferous substances—for instance, rosin or herbs—but only in a considerably smaller quantity.

'The Latin and Greek name of incense (*thus*, *θυμίαμα* from *θύειν*, to offer, but originally to dissolve into smoke, fumigating) indicates its intimate connection with the sacrifice. Since incense is destroyed and consumed in fire, there are found in it all the requisite elements for a sacrifice (material and formal), and if the legitimate institution is added, then it is a sacrifice' (in a wide sense only). 'This was the case in the Old Law. In the New Law, on the contrary, the burning of incense is only a ceremony prescribed by the Church, which serves for the liturgical adornment and symbolism of the Eucharistic Sacrifice.'[1]

Dr. Rock, in four short and clear paragraphs, gives us the spiritual meaning of incense. He says: 'If we come to inquire, we shall find that it would be difficult to select anything which could be a more appropriate symbol of prayer.

'1. The burning of incense at the altar indicates that the place is holy and consecrated to the worship of Almighty God, in whose service every creature ought to be employed, and, if necessary, consumed, to exhibit a proper homage and to proclaim His glory.

'2. A venerable antiquity informs us that the incense burnt around the altar, whence, as from a fountain of delicious fragrance, it emanates and perfumes the temple of God, has ever been regarded as a type of

[1] Gihr, 'The Holy Sacrifice of the Mass,' p. 372 note.

that good odour of Jesus Christ which should exhale from the soul of every true disciple.

'3. Incense has invariably been considered as beautifully figurative of the sincere Christian's prayers. In fact, it would be impossible to select any symbol better calculated to signify to us what our prayers should be. The incense cannot ascend on high unless it be first enkindled; so our prayers, which are in reality the desires of the heart, cannot mount before the throne of heaven unless that heart be glowing with the fire of God's holy love. Nothing arises out of the incense but what is of grateful odour; we should, therefore, ask of God that He would prepare our hearts in a manner that such petitions may be breathed from them as have a holy fragrance; we should exclaim with the Psalmist, "Let my prayer, O Lord, be directed as incense in Thy sight" (Ps. cxl. 2). The whole of the incense is consumed, and every particle of it ascends in odorous vapours; so also all our aspirations should tend upwards towards our God, nor ought any of them to hover on the earth.

'4. This spiritual perfume, to which all the ancient liturgies refer, is not only symbolical of our petitions, but especially typifies the prayers of the saints, which are so often described in Holy Scripture to be an odour of sweetness before heaven. "The four-and-twenty ancients," says the sacred penman, "fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints"' (Apoc. v. 8).[1]

The Blessing of the Incense after the Offertory and the Incensation of the Oblations and of the Altar.—The words

[1] 'Hierurgia,' chap. xvii., part ii.

used in blessing the incense in this place, *Per intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi*, etc., have reference to Zachary's vision, when 'there appeared unto him an angel of the Lord' (who is supposed to have been St. Michael) 'standing on the right side of the altar of incense. And the angel said to him: Fear not, Zachary, for thy prayer is heard' (Luke i. 11, 13); as also to the vision of St. John, where he mentions: 'Another angel came and stood before the altar, which is before the throne of God' (Apoc. viii. 3).

The prayer *Dirigatur*, etc., recited by the priest while incensing the altar, is composed of the second, third, and fourth verses of the 140th Psalm.

The mystical meaning attached to the words and ceremonies of this incensation suggest pious and holy thoughts for the meditations of the priest and people.

As by the oblations is signified Christ offering Himself willingly to undergo His Passion and Death, so by the incensation of the oblations is signified that voluntary oblation of Christ so sweet and pleasing to His Heavenly Father. The fragrance of the incense, which is emitted from the thurible, designates how pleasant and acceptable was the oblation of Christ to His Eternal Father. In this mystical sense are the words *Incensum istud a Te benedictum ascendat ad Te, Domine* to be explained and applied. For Christ offered to His Father is the mystical incense of the sweetest odour to God—*odore suavitatis* (with the odour of sweetness). Also the bread and wine offered in the Mass, and afterwards changed into the Body and Blood of Christ, will be that same mystical incense of the sweetest odour to

God the Father. To this mystical signification the ceremonies of the incensation seemed to be directed. For, in the first place, when the priest incenses the oblations he makes three crosses over them with the fuming thurible, by which is signified that Christ offered, on the Cross, to His Father three things most pleasing and acceptable—namely, the Person of Jesus Christ, His holy Soul, and most pure Body.

Then with the thurible the celebrant makes three circular swings around the oblations, and this he does in honour of the Holy Trinity, Father, Son, and Holy Ghost, and to signify that this pleasing and acceptable sacrifice can only be offered to the Holy Trinity or to God alone. By the circular swings is signified the eternity of the Divine Persons. Two of these are made in the same direction and one in the adverse direction, which is interpreted as signifying the Eternal Father as proceeding from no other, the Eternal Son as proceeding from the Father by generation, and the Holy Ghost as proceeding from the Father and the Son, not by generation, or formal likeness by virtue of His procession, but by eternal spiration and love.

The aforesaid circles are made around the oblations to signify that the Father and the Holy Ghost are present with the Son in the Sacrament of the Holy Eucharist by *circumincession*, or the inseparable indwelling of the Persons of the Trinity in each other.

The words said at the incensing of the oblations refer to the real Body of Christ, which becomes present on the altar by the words of consecration; but the words said whilst incensing the crucifix and the altar—namely, *Dirigatur*, etc.—refer to the spiritual sacrifice

by which the souls of the priest and of the faithful are transformed supernaturally into holiness by acts of virtue, and especially by resignation to the Divine will and by fervent charity. The words 'Let my prayer, O Lord, be directed as incense in Thy sight' express our desire that our prayer may by the fervour of charity be directed to God, that it may be as the mystical incense, Christ our Lord. 'The lifting up of my hands' (that is, of the mind and will, which are, as it were, the two spiritual hands of the soul) 'as an evening sacrifice' are words which express a prayer that our minds and will may be raised up from earthly to heavenly things, and become a spiritual sacrifice. *Vespertinum*, 'evening' sacrifice, means the Sacrifice of the Cross. The words beginning *Pone, Domine* (Set a watch, O Lord) are a prayer for grace to refrain our tongue so that we may not offend by the least word.

The altar signifies the Church united together in Christ. The incensing of the altar signifies or represents the odour or fragrance of grace diffused from Christ into all the faithful. The incensations made *after the Gospel* and after the Offertory represent the Gospel first in its beginning and then in all its splendour. At the birth of Christ and even at His death few acknowledged Him; but after the preaching of the Gospel His Divinity and His doctrine were acknowledged throughout the whole world. Moreover, at the incensation, at the *Introit* and the Gospel, the celebrant alone is incensed after the altar and the Book of the Gospels, as representing the Church in general; but after the Offertory, not only is the altar incensed and the celebrant, representing

the Church in general, but also the choir and the people.[1]

Dr. Rock gives us a less abstruse and a more easily remembered explanation of these several incensings as follows:

'These several incensings are, in the first instance, intended as so many tokens of respect for those objects towards which they are employed; but in the second there may be derived from them much public instruction. The incense which is burnt in the honour of the Deity is a symbol of what our prayers should be, and of the oblation which we ought to make of ourselves to Heaven.

'The incense with which the bread and wine are perfumed is meant to indicate that the assistants unite their prayers and vows along with those of the celebrant who offers this oblation. The priest encircles the altar with the fuming thurible to signify that, as the altar is the throne of Jesus Christ, an odour of sweetness is diffused around it. The ministers of the sanctuary are incensed, first, to admonish them to raise their hearts, and to make their prayer ascend like grateful incense in the sight of God; and, secondly, to put them in mind that they are those members of the Church who should continually strive to be able to say: "We are the good odour of Christ unto God to them that are saved" (2 Cor. ii. 15), and of whom it may be truly observed by men: "God always manifesteth the odour of His knowledge by them in every place" (2 Cor. ii. 14).'[2]

[1] See a work entitled 'Expositio Litteralis et Mystica Totius Missæ,' p. 143 *et seq.*

[2] 'Hierurgia,' note 72 on the Rubrics.

SECTION IV.

The Liturgical Chants and Sacred Music.

In the *Motu Proprio* of Pope Pius X. on sacred music of November 22, 1903, the following principles are given concerning the scope and object of sacred music in the liturgy of the Church:

1. 'Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and splendour of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical chants proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. 'Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely *sanctity* and *goodness of form*, from which its other character, *universality*, spontaneously springs.

'It must be *holy*, and must, therefore, exclude all profanity, not only in itself, but in the manner in which it is presented by those who execute it.

'It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

'But it must, at the same time, be universal in the

sense that while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still, those forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.'

Having stated these principles in the words of the *Motu Proprio*, I may now give the particular portions of the Mass that are chanted or sung by the celebrant, by his ministers, and by the choir.

The celebrant at Solemn Mass intones the *Gloria* and *Credo;* he chants the Collects and Post-Communions, and also the Preface and *Pater Noster*, and the versicles in connection with these, together with the *Per omnia sæcula*, etc., and *Pax Domini sit semper vobiscum* before the *Agnus Dei*. The deacon chants the Gospel, and at the end of Mass sings the *Ite, Missa est* or *Benedicamus Domino*, or the *Requiescant in Pace*. The sub-deacon chants the Epistle.

The choir answers all the versicles by chanting or singing the proper responses. The other parts of the Mass to be sung by the choir are the *Introit*, the *Kyrie Eleison*, the *Gloria*, Gradual, Tract, Sequence, and the *Credo* (whenever it has to be said), the Offertory, the *Sanctus*, the *Agnus Dei*, and the Communion. According to the *Motu Proprio*, it is permitted after the Offertory of the Mass has been sung, during the time that remains before the Preface, to execute a brief motet to words approved by the Church. It is also permissible, according to the custom of the Roman Church, to sing a motet to the Blessed Sacrament after the *Benedictus*, which is usually sung after the Consecration.

Explanatory Notes.

I. Historical.—For the history of Church music and the liturgical chants I must be indebted to Dr. Rock's notes on the Rubrics, which give a short and clear account of the origin and early development of the liturgical chants sufficient for our purpose without going into the many details which might appear necessary to a musical writer.

'The style of music for singing the Preface and the *Pater Noster*, and for chanting the Psalms at Vespers and at other parts of the Divine service, has about it a simple grandeur, and is so exquisitely touching, that, independent of those claims to our respect which it possesses by its venerable antiquity, it has been regarded with enthusiasm, through its own intrinsic merits, by some amongst the most celebrated composers and writers on music. It is indiscriminately called Plain Song and the Gregorian chant; and though some portions of it—several tones, for instance, of the Psalms—be supposed to have been used in the Jewish Temple, still, it receives this latter appellation from the Roman Pontiff St. Gregory the Great (this Pope died in 604), who reformed the too florid and artificial style, which towards the decline of the sixth century had imperceptibly insinuated itself into the Church service. To introduce a pure and more appropriate taste, the Pontiff established a school of singers at Rome, an institution which is still discernible in the choir of the Pope's chapel, where many of the graces peculiar to the ancient style are still exclusively but scrupulously preserved solely by tradition. To this school of singers, founded by St. Gregory, the whole

of the Western Church, but particularly the English portion of it, was indebted for its beautiful and appropriate style of ecclesiastical music. John the Deacon assures us that St. Austin, who, under Almighty God, was the instrument in the hands of St. Gregory for the conversion of our Saxon forefathers to the Christian faith, introduced this style of singing into Britain immediately from Rome.

According to the same Papal biographer (John the Deacon was the author of the 'Life of St. Gregory,' in 875) the Pontiff Vitalianus, according to Venerable Bede the Pontiff Agatho, deputed the Roman singer John, together with Theodore, to instruct the British Churches in the science of ecclesiastical music.

The monk Guido of Arezzo, in the eleventh century, conferred a single benefit on Plain Song by the invention of a new scale or gamut, the notes of which he denominated Ut, Re, Mi, Fa, Sol, and La, from each first and sixth syllable in the Sapphic verses which compose the first strophe of the hymn chanted on the Feast of St. John the Baptist, June 24 :

UT queant laxis REsonare fibris
MIra gestarum FAmuli Tuorum
SOlve polluti LAbii reatum.
Sancte Joannes.

'In the public libraries at Rome are preserved several manuscript Missals of a date anterior to the eleventh century, in which the intonations for the *Gloria in Excelsis* and the *Ite, Missa est*, and the chants for the Preface and the *Pater Noster*, are precisely the very same as those employed at High Mass at the present day.

'The custom of singing Psalms and employing

instrumental music during Divine worship constituted as conspicuous a rite in the service of the Jewish Temple as it does at present in the Christian Church (1 Paral. xxv. 1, 6, 7).

'That in the Apostolic times the faithful mingled chanting with their prayers in the public assemblies is attested by several expressions in the Epistles of St. Paul. "Speak," says that Apostle to the Ephesians, "to yourselves in psalms and spiritual canticles" (v. 19); and again to the Colossians (iii. 16): "Admonish one another in hymns and spiritual songs." That such instructions were not unheeded by the early believers is attested even by the heathen writers. Lucian glances at the devotion of the Christians in singing hymns; and Pliny relates, in his famous letter to the Roman Emperor Trajan, that on interrogating certain individuals who had been persuaded to return to Gentilism: "They affirmed of the Christians that their custom was to assemble on certain days before light, and recite reciprocally a hymn to Christ as God."

'By writers who have bestowed particular attention on the subject, it is supposed that the Plain Song of the Catholic Church derived its origin from the synagogue. After the destruction of their temple, and their subsequent dispersion among the nations of the earth, the Jews are presumed to have lost their ancient music; and, therefore, it is in the psalmody and service of our Church, rather than in their synagogues, that must be sought for whatever remains of genuine Hebrew music. The solemn and devotional character of the Ambrosian chant is particularly mentioned by several ancient writers; but the improve-

ments engrafted on it by St. Gregory are still more celebrated. The chanting for the psalmody in the time of St. Ambrose contained only four tones; to these were added four more by Pope St. Gregory. . . .

'The invention of the wind-organ is ascribed to the times of Julian the Apostate; and the introduction of this instrument into the Church service is referred by some authors to the Pontificate of Pope Vitalian, who occupied the chair of St. Peter about the year 660. . . .

'The present mode observed throughout the Church of chanting the Psalms by alternate verses at Vespers and during other portions of the Divine Office claims for itself the highest antiquity.

'From the words of the historian Socrates it appears that St. Ignatius, Martyr, Bishop of Antioch, and favourite disciple of St. John the Evangelist, was the earliest to introduce into the Church the alternation in singing the hymns and spiritual canticles. According, however, to Theodoretus, during the reign of the Emperor Constantius, two monks at Antioch, Flavianus and Diodorus, in imitation of what they had already observed amongst the Syrian Christians, distributed the choir into two parts, and regulated that the Psalms of David should be chanted by each division alternately. This practice was very soon propagated from Antioch to the neighbouring provinces. But it is to the great St. Ambrose, as we are assured by his illustrious disciple St. Augustine, that we are indebted for its introduction into the Western or Latin Church.'[1]

In addition to the information conveyed by the above notes, we may learn further particulars of the history

[1] 'Hierurgia,' vol. i., note 80 on the Rubrics.

of ecclesiastical chants from Monsignor Duchesne's 'Christian Worship.' This author informs us :

1. 'In ancient times, and up to the latter part of the fourth century, the psalms were always sung as a solo, and doubtless, also, with somewhat complicated modulations. The congregation, however, repeated the last words of the chant. The execution of the liturgical chant is described in this way in the Apostolic Constitutions. The choir rules, moreover, prescribe this same mode of chanting in the case of those portions which, in the Roman use, correspond to the most ancient psalmody—I mean the Gradual and the other musical pieces inserted between the Epistle and Gospel. The Psalms are essentially *Psalmi responsorii*, and they were thus called because the congregation made, in fact, a response to them by repeating the final clause.

2. 'The Roman custom permitted the use of two kinds of melodies for this class of sacred chants. One of these was designated by a term which has no reference to its musical character. This was what was called the Gradual, which was sung at the ambo or *gradus* (the steps of the pulpit), and took from this fact its name of *Psalmus gradualis*. The other was the *Psalmus tractus*, or Tract. At the time to which the most ancient documents dealing with these details go back, the *Psalmus tractus* was like the Gradual sung at the ambo, and not in the choir. Its name, *tractus*, can thus be derived only from some peculiarity in its execution. Amalarius tells us, in fact, that the Tract differed from the *Psalmus responsorius* in that the choir did not respond to it as they did to the latter.

3. 'The custom of singing the *Alleluia* is very

ancient in the Church, but the adaptation of this chant to the liturgical service did not take place until later, and then with considerable diversity in its use. At Rome it was joined to the last verse of the Gradual Psalm. In the East and in the countries of the Gallican rite it was sung still later in the service—that is, after the Gospel, or at the procession of the oblation.

4. The same author gives us an explanation of the original meaning of the terms *Anthem* and *Antiphon*. 'In the form in which it was adopted at Rome the antiphon admitted the alternative singing of a complete psalm. All the verses were chanted to the same melody, but the melody varied for each psalm. Before beginning the psalm proper, some musical phrases were first executed to which certain words, borrowed chiefly from the psalm itself, were adapted. This was what is called the anthem (*antienne*). It was doubtless performed as a solo by a cantor, in order to give the tone for the following psalmody. The psalm being ended, there was a repetition of the anthem.

'It is clear,' he says, 'that the word *anthem* is nothing more than a transformation of the term *antiphon* in its primitive sense to a psalm sung by two choirs, and with its initial and final modulation. He also notices that antiphons were used in Rome in early times, not only in offices other than the Mass, but in the Mass itself, which admitted of two forms of it, the antiphon *Ad Introitum*, and the antiphon *Ad Communionem;* and whatever the form of psalmody might be, it was a general custom in the fourth century for the psalm to end with the doxology, *Gloria Patri*, etc.

5. With regard to the books used for the liturgical

chants, this same author writes: 'At Rome there were, besides the books which were employed for the day and night offices, two distinct volumes for liturgical use, strictly so called—that is, for the Mass. These were called respectively the *Cantatorium* and *Antiphonarium*. The former was for the use of the deacon (later cantors), who sang the Gradual and similar chants from the ambo. The other was a choir-book, which was kept in the place in which the *Schola Cantorum* was held. It contained, besides the two antiphons already mentioned, the other musical parts of the Mass for every day in the year—namely, the Offertory, the *Gloria in Excelsis*, etc. As far as the antiphons were concerned, it was only necessary to note the anthems, which gave the tone for the psalm, seeing that the choristers either had a psalter in their hands, or else knew the psalm so thoroughly by heart that it was needless to inscribe it in the antiphonary. . . .

'There has been a progressive shortening of all the parts of the Divine service, whether prayers, lections, or chants, but it was in the category of the chants that most of the suppressions occurred. We see this clearly in the antiphons of the Mass. In one of these—the *Introit*—the psalm is reduced to a single verse, followed by the doxology, while in the antiphon *Ad Communionem* the doxology has entirely disappeared.'[1]

II. LITURGICAL.—The first question to be answered from a liturgical point is, What kind of music or chant is to be used at Mass and ecclesiastical functions? Music or chant may be distinguished either as plain chant or as figured music. Plain chant or what is known as Gregorian chant is, according to Bene-

[1] 'Christian Worship,' chap. iv. 8, 3—The Chants.

dict XIV., that form of singing which excites the souls of the faithful to devotion and piety; it is that which is most appropriate for the Divine functions, and which people hear with devotion; it is therefore to be preferred to figured music in our churches.

Pius X., in his *Motu Proprio* (of November 22, 1903), thus speaks of the Gregorian chant: 'The qualities of liturgical music are to be found, in the highest degree, in the Gregorian chant, the chant proper to the Roman Church—the only chant she has inherited from the ancient Fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored in its integrity and purity.

'On these grounds the Gregorian chant has always been regarded as the supreme model of sacred music. . . . The ancient traditional Gregorian chant must, therefore, be largely restored to the function of public worship . . . and special efforts are to be made to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.'

The *Motu Proprio* does not, however, restrict all Church music to the Gregorian chant. It recommends the classic polyphony style of music of the Roman school, which reached its perfection, we are told, in the fifteenth century, owing to the compositions of Pierluigi de Palestrina; and it prescribes that this also should be largely restored in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in

churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking. It also declares that 'the Church has always recognised and favoured the progress of arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity that they are no way unworthy of liturgical functions.'

The general rule laid down by Benedict XIV. is that the music sung in churches should be such that nothing profane, worldly, or theatrical should be conveyed by its sounds or performance. 'Among the different kinds of modern music,' says the *Motu Proprio*, 'that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in vogue, especially in Italy, during the last century.'

The next question from a liturgical point is, What is to be thought of motets or hymns which are usually sung during the sacred functions? These are permitted during Mass: first, provided they be in the Latin tongue; secondly, that they be composed of words taken from Sacred Scripture, or from the Breviary, or from the Missal, or from the hymns of St. Thomas of Aquin or of some other holy doctor, or from other hymns and prayers approved by the Church; thirdly, as already remarked in the historical explanation, a motet in honour of the Blessed Sacrament may be sung after the *Benedictus* of the *Sanctus*, and also after the Offertory a motet may be sung, but should not be so prolonged as to keep the celebrant waiting when the time comes

for singing the Preface. To sing motets or any hymns of praise in the vernacular is not allowed at High Mass or at other solemn liturgical services. By a decree of the Sacred Congregation of the Council (March 11, 1871), some approved hymns or verses are permitted to be sung in the vernacular when the Blessed Sacrament is exposed. And by a decree of the same congregation, hymns and approved musical compositions may, with the consent of the Ordinary, be sung during Low Mass; but this ought to be done in moderation, so as not to distract too much the priest who celebrates Mass, or the people who wish to attend to the Mass in a quiet and devout manner. Such singing should cease always at the Consecration ; and I think two, or at most three, such hymns ought to suffice for the time of the ordinary Low Mass, so that silence may reign during the more solemn parts of the Mass, especially during the Canon. These remarks are intended for the guidance of convent schools and other such institutions, and for those who preside over what are known in recent times amongst us as children's Masses.

I may here quote again from the *Motu Proprio :* 'It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions, the *Sanctus* of the Mass should be over before the elevation, and therefore the priest must here have regard to the singers.

'The *Gloria* and *Credo* ought, according to Gregorian traditions, to be relatively short.

'In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is

made to appear secondary to, and in a manner at the service of, the music, for the music is merely a part of the liturgy and its humble handmaid.'

A third liturgical question is whether any of the parts usually sung at Solemn Mass and the other solemn Offices may be omitted, or supplied by the organ alone.

In Masses of the Dead nothing can be omitted or supplied by the organ, but the *Missa de Requie* must be sung throughout, as prescribed in the Missal.

In other sung Masses the singing of the Gradual, Tract, Offertory, and the versicles of the Communion may be omitted for a just reason, such as lack of singers. The music may be supplied by the organ, and the words of the Offertory and Communion may be recited by one or more of the choir members (S.R.C., January 10, 1852).

In all sung Masses (except Requiem Masses) the *Kyrie*, *Gloria*, *Sanctus*, and *Agnus Dei* should be always sung, and the verses, by a decree of the Sacred Congregation of Council, 1847, may be alternated by the music of the organ, as also may the Tract and Sequence when sung. The organ may also accompany the responses to the *Ite*, *Missa est*, or *Benedicamus Domino*. The *Introit* must be sung in its entirety, and also the *Credo*, and no portion of these is to be left to the organ music alone.

During the elevation all singing should cease, so that the choir members may join with the congregation in silent worship of the Blessed Sacrament. And if the organ be played it should be in a subdued and devout tone. The singers should not begin the *Introit* before the celebrant has arrived at the altar.

The *Motu Proprio* says: 'The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking of syllables, and always in a manner intelligible to the faithful who listen.'

The last liturgical question to be answered concerns the organ and instruments. The rules of the *Motu Proprio* give full instruction as regards the organ and other instruments to be used at Church services. They are as follows:

'Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to the prescriptions of the Cærimoniale Episcoporum.

'As the chant should always have the principal place, the organ or instruments should merely sustain and never suppress it.

'It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces.

'The sound of the organ as an accompaniment to the chant in preludes, interludes, and the like must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music as above enumerated.

'The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments, such as drums, cymbals, bells, and the like.

'It is strictly forbidden to have bands play in church, and only in a special case, and with the consent of the Ordinary, will it be permissible to admit a

number of wind instruments—limited, judicious, and proportionate to the size of the place—provided the composition and accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

'In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticles, sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.' [1]

In Masses during the holy seasons of Advent and Lent the organ is not to be played, except on the third Sunday of Advent and the fourth Sunday of Lent. In Masses of the Dead the playing of the organ in a sorrowful and mournful tone is tolerated.

The chant of the celebrant and the assistant ministers at Mass must always be Gregorian, according to the Missal, and without the accompaniment of the organ.

III. EXEGETICAL.—I must leave to others the duty of describing the beauties of music and its salutary effects upon the sentiments of the soul. That I may complete the design or plan of arrangement adopted throughout this work, I may give one or two extracts of an exegetical character to show the purpose of sacred music and its meaning in the functions of the Church, and especially during the Holy Sacrifice of the Mass :

'In all ages men have been convinced that music was a thing divine, and belonging to the worship of

[1] The English version of the *Motu Proprio* is taken from the *Irish Ecclesiastical Record*, February, 1904.

God. Strabo says that music is the work of God (descended from heaven). The early Fathers agree in saying that nothing is better adapted to the human soul than music.'

'The science of music,' says St. Augustine, 'is probably the science of moving well the mind. To sing and to chant psalms is the business of the lover of God.'

'Nothing,' says St. Chrysostom, 'so exalts the mind and gives it, as it were, wings, so delivers it from earth and loosens it from the bonds of the body, so inspires it with the love of wisdom and fills it with such disdain for the things of this life, as the melody of verses and the sweetness of holy songs.'

The Church, therefore, employs music to enhance the sublimity and grandeur of Divine worship and to raise the minds of the faithful, and to fix them, as it were, upon their future home in heaven.

'Catholic music is the sister of Catholic manners. It is the expression of faith, hope, and charity; it is the voice of penance, of simplicity, and love. However rich, however ravishing, this was its essential character. What musicians were those who composed the sublime Masses that raised souls to heaven, wherein the music consisted entirely in a simple phrase of the chant in an artless and even popular air, but which, directed by an all powerful harmony to suit the different parts of the Mass, could express so many various passions!—at the *Kyrie*, those of submission and piety; at the *Gloria in Excelsis*, those of admiration and adoration; at the *Passus*, suffering; at the *Resurrexit*, joy; at the *Agnus Dei*, gratitude and peace. The plain chant in Holy Week irresistibly affects the soul with a sadness

unutterable. The *Stabat Mater* places the Blessed Virgin before our eyes as if with the pencil of Raphael; the *Miserere* moves the soul to its centre; the Funeral Office is terrific with the voice of death, sublime like the angel's announcement of Resurrection; and one turns pale with fear and admiration of the *Dies iræ*, which is sung at the dead man's bier. The style of music for singing the Preface and the *Pater Noster*, and for chanting the psalms at Vespers and at other parts of the Divine Office, has about it a sublime grandeur, and is so exquisitely touching that, independent of those claims to our respect which it possesses by its venerable antiquity, it has been regarded with enthusiasm, through its own intrinsic merits, by some amongst the most celebrated composers and writers on music.'[1]

St. Augustine depicts the powerful impression made by the chant of the Ambrosian hymns upon his soul: 'How I wept, O Lord, amid Thy hymns and chants, greatly moved by the voices of Thy sweetly singing Church! They poured themselves into my ears—these voices, and like drops Thy truth penetrated my heart; the fervour of devotion was awakened, tears flowed, and, ah! how happy I was then!'[2]

[1] 'The Holy Sacrifice of the Mass,' by Rev. M. Müller, C.SS.R., chap. xlv.

[2] 'Confessions,' book ix., chap. vi.

CHAPTER XIII.

EXPOSITION AND BENEDICTION OF THE BLESSED SACRAMENT

In connection with the Holy Mass, it may well serve as a concluding chapter to our work to treat of one of the devotions to the Blessed Sacrament, apart from Mass, which has its rites and ceremonies prescribed by the Church—namely, 'Exposition and Benediction of the Blessed Sacrament.' This has been for many years observed by the Church as a religious function and a public act of religious worship. In a general sense, therefore, the service may be said to be liturgical, inasmuch as it is an external form of public worship, and is accompanied by rites and ceremonies prescribed by the Church, although they are not included among the rubrics of the Missal or the Ritual.

The people are now familiar with this service of the Church, and they are accustomed to hear the hymns and prayers, which are usually sung or recited during it; but many, as is the case with the Ordinary of the Mass, may need some explanation of the function itself and of the prayers and hymns, and many more may wish to have such an explanation at hand to read for the sake of devotion, or for the purpose of instructing others.

After the method adopted throughout this work, all necessary explanations may be given under the three headings—*historical*, *liturgical*, and *exegetical*, after first giving the text of the ordinary Benediction hymns and prayers in Latin and English.

The Rite of Exposition and Benediction of the Blessed Sacrament.

When the priest opens the tabernacle and incenses the Blessed Sacrament, the hymn *O Salutaris* is sung in Latin:

O Salutaris Hostia,
Quæ cœli pandis ostium;
Bella premunt hostilia;
Da robur, fer auxilium.
Uni Trinoque Domino,
Sit sempiterna gloria;
Qui vitam sine termino
Nobis donet in patria.
Amen.

Victim divine, whose saving might
The gate of heaven hath open laid;
Sore is the pressure of the fight;
Give strength and bring us aid.
To Thee, O God, both One and Three,
Be never ending glory given;
Grant us to live eternally
In our true home in heaven.
Amen.

After the *O Salutaris* vernacular prayers may be used for novenas, triduos, or for any special occasion. Then may be sung, in Latin, the Litany of the Blessed Virgin, or the antiphon for the season, or a Sequence, hymn, psalm, or canticle, etc. After this the *Tantum ergo* must be sung in Latin, with versicle and response, and the prayer *Deus, qui nobis*, etc., all present making a profound inclination while the words *veneremur cernui* are being sung:

Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui:

Before this mighty Sacrament
Prostrate in awe we lie;
New mystery which doth replace
The ancient rites gone by:

Præstet fides supplementum
Sensuum defectui.
Genitori, Genitoque,
Laus et jubilatio,
Salus, honor, virtus, quoque
Sit et benedictio :
Procedenti ab utroque
Compar sit laudatio.
Amen.

Where sense is powerless to discern,
Let faith for sense supply.
To God the Father and the Son
Let praise and jubilee,
Salvation, honour, glory, too,
With benediction be :
Like homage be to Him who flows
From both eternally. Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

V. Thou hast given them bread from heaven.
R. Having in it all that is delicious.

During Paschal time and the Octave of Corpus Christi *Alleluia* is added.

Oremus.

Deus, qui nobis sub Sacramento mirabili, passionis tuæ memoriam reliquisti : tribue, quæsumus ; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of Thy passion ; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy redemption. Who livest and reignest world without end. Amen.

Explanatory Notes.

I. Historical—1. *Exposition of the Blessed Sacrament.*—The adoration of the Blessed Sacrament is as ancient as its institution, and is the necessary result of faith in the Real Presence of Christ in this Sacrament.

The usage of public Exposition of the Blessed Sacrament is of more recent origin, and can be traced back only to the thirteenth century.

The profound veneration for this great Sacrament was one of the reasons for the non-observance of this function in the early ages of the Church. It is the

same reason which accounts for the *Disciplina arcani* (Discipline of the Secret)—namely, that the Blessed Sacrament might not be exposed to the irreverence of Jews, pagans, and other unbelievers.

We have, however, historical evidence to show that at an early period, in times of serious difficulties and trials, the Blessed Sacrament was sometimes exposed on private altars for the devotion of the faithful, that they might obtain peace and strength from the pious prayers which they offered up in presence of the Blessed Sacrament thus exposed. St. Gregory Nazianzen, who was consecrated Bishop in the year 372, mentions this practice in his discourse on the occasion of the death of his sister Gorgonia.

Some have endeavoured to prove the existence of this devotion in the time of St. Ambrose and St. Augustine from the discourses of these holy Fathers; but their arguments are founded on oratorical expressions, which have not to be taken in their literal sense.

There is another trace of the antiquity of the Exposition found in the usage prescribed in the Ordines Romani (I., n. 8, 22, and II. 21, 4)—namely, that a Host consecrated on the preceding day should be carried before the Sovereign Pontiff or a Bishop when going to celebrate Mass. This was placed upon the altar during Mass and afterwards put into the chalice before Communion. The object of the rite was to signify the identity of the sacrifice of the altar with the preceding sacrifice, which is not the same as that for which the public Exposition of the Blessed Sacrament was afterwards instituted.

The present practice of the public Exposition of the Blessed Sacrament began with the institution of the

Feast of Corpus Christi or soon after, when public processions of the Blessed Sacrament formed part of the Corpus Christi celebrations. The Feast was instituted by Pope Urban IV. by his Constitution *Transiturus* of August 11, 1264. The Exposition, Procession, and Benediction of the Blessed Sacrament came into use soon after the institution of the Feast. They belong to that series of institutions which the Church established in order to glorify her victories over error and incredulity, and to increase the devotion of the faithful in giving honour, praise, and homage to our Saviour mysteriously and really present under the Sacramental species.

This devotion, in all its parts, was further confirmed by the Council of Trent,[1] which pronounced an anathema against any who reject processions of the Blessed Sacrament or the practice of exposing it for the worship of the faithful; and the Sacred Congregation of Rites has at various times prescribed the rubrics to be observed for the Exposition; and has entered into all the details and the ceremonies to be observed both for public and private Exposition, as will be mentioned in the liturgical notes.

2. *The Forty Hours Exposition.*—The devotion of Forty Hours Exposition of the Blessed Sacrament, in commemoration of the forty hours during which the body of our Lord was enclosed in the tomb, began in Milan about the year 1534. It was afterwards introduced into other cities of Italy, and began to be observed in Rome about the year 1548, first by one confraternity on the first Sunday of the month, and then by another on the third Sunday of the month.

[1] Sess. xiii., de Eucharist, can. 6.

Pope Clement VIII., by his Constitution *Graves et diuturnæ* of November 25, 1592, established the Forty Hours prayer as a perpetual devotion in the Church, and commanded it to be observed throughout the entire year, in one church after another, beginning with the first Sunday of Advent in the chapel of the Apostolic Palace. He also granted many indulgences to this devotion. Pope Paul V., by a Brief of May 10, 1606, confirmed and encouraged this devotion, and attached to it further indulgences, which were afterwards again confirmed and renewed by Pope Pius IX. in his Rescript of November 26, 1876.

From the time of its institution the Forty Hours Exposition extended rapidly to other countries outside Italy, and, at the present time, it may be said to be universally observed throughout the whole Catholic world.

3. *Benediction of the Blessed Sacrament.*—Benediction of the Blessed Sacrament has been always connected with the rite of Exposition, and dates from the same period—that is, from the period of the institution of the Feast of Corpus Christi by Urban IV. Whenever Exposition of the Blessed Sacrament was observed the ceremony closed with Benediction. Besides this, the Benediction service of recent years has come to form a part of the public worship of the Church on Sundays and Holy Days, and it is frequently observed on week-day evenings also, especially during novenas and during Missions and Retreats, in our public churches and oratories, as well as in the private chapels of nuns.

The manner of giving Benediction with the Blessed Sacrament at the present day is that prescribed by the

Sacred Congregation of Rites in its instructions dated so far back as March 21, 1676.

4. The *O Salutaris* and *Tantum ergo*, sung at Benediction, are the concluding verses of the hymns contained in the Office for Corpus Christi, the former from the hymn for Lauds beginning with the words *Verbum Supernum prodiens*, the latter from the Vesper hymn *Pange lingua gloriosi*. It was St. Thomas of Aquin who arranged the Office for the Feast of Corpus Christi and composed the hymns for that Office, and they, therefore, date from the thirteenth century, the time of the institution of the Feast.

II. LITURGICAL—1. *Exposition of the Blessed Sacrament.*—Exposition of the Blessed Sacrament may be either *private* or *public*. Private Exposition is only when the tabernacle door is opened, and the sacred pix, closed and covered with its veil, is shown to the people for their veneration, without taking it out of the tabernacle. In some countries, such as Belgium, the veil of the pix may be removed, and the pix taken out of the tabernacle, and thus exposed before the eyes of the people; but this is not regarded strictly as private Exposition, but is rather to be considered public, and usually requires the leave of the Bishop or Ordinary.

Public Exposition is when the Blessed Sacrament is taken out of the tabernacle and enclosed in the Ostensorium or Remonstrance, and placed on the altar or on a throne for the adoration of the faithful.

For Exposition strictly private the special leave of the Bishop is not required, neither is a very grave or public reason required, provided it be done with due decency and decorum—that is, by a priest vested in

surplice and stole—and that at least six wax candles be lighted at the altar, as ordained by Benedict XIV. There should also be a few people present, because a priest is not allowed to open the tabernacle door simply for his own private devotion or for the particular devotion of any individual. This Exposition, although it is said to be private, nevertheless, like public Exposition, it is allowed only for the public good, and not for the sake of any one particular person. For public Exposition three things are usually required—namely, a public cause, the permission of the Ordinary, and due decorum.

Whether the cause or reason is to be considered public and sufficient is left to the judgment of the Ordinary, who has to grant the permission. The permission of the Bishop or Ordinary is required for the public Exposition of the Blessed Sacrament in all churches, whether of Seculars or Regulars, as declared by Benedict XIV.

Under the head of decorum or decency, we have to understand that all the rubrics and rites prescribed may be observed and the number of lights required be available.

Under the following circumstances public Exposition of the Blessed Sacrament is not allowed—(1) if there be a corpse in the church (the rubrics prohibit the bringing in of corpses to the church during Exposition); (2) on the three last days of Holy Week; (3) when there are no people, and the Blessed Sacrament would be left without worshippers.

The altar is to be specially prepared for the Exposition of the Blessed Sacrament, and amongst other things the following rubrics are enjoined:

(1) All relics of saints are to be removed from the altar. All statues of the saints should also be covered or removed when the Exposition is for a long time, as in the case of the Forty Hours, or when exposed for perpetual adoration, as in the case of some convents. When the Exposition is only for a short time, the statues may remain uncovered and in their usual position. The crucifix of the altar is also removed during the Exposition when Mass is not said at the altar, as are also the altar cards.

(2) For private Exposition six wax candles should be lighted, as I have stated. For public Exposition and for the Forty Hours Adoration twelve wax candles, according to F. X. Coppin,[1] should be kept lighted; and more candles, not necessarily made of wax, may be lighted, especially outside and around the altar.

'For the solemn Exposition on the occasion of the Forty Hours Adoration the Instructio Clementina orders twenty wax candles, eighteen of which are to be around the Monstrance, while two are to be placed in large candlesticks on the altar-plane. At Benediction of the Blessed Sacrament the least number of *pure wax* candles tolerated by the most liberal rubricists is as small as six. Others, apart from authoritative dispensation, would not be satisfied with less than ten. This opinion seems more in conformity with the directions laid down in the Instructio Clementina, and by Benedict XIV. and Innocent XI. in their respective decrees. The exigencies of becoming worship could hardly be supposed to sanction a lesser number than ten, and it is only exceptional circum-

[1] F. X. Coppin and L. Stimart, 'Sacræ Liturgiæ Compendium,' edition 1904.

stances that could justify so few lights on so solemn an occasion. The additional lights need not necessarily be pure wax candles, but it need scarcely be said that it would be well if all were of this description.'[1]

(3) The colour of the veil of the tabernacle and of the antependium should be white; but if the priest has to celebrate in vestments of a different colour at the Exposition or Reposition of the Blessed Sacrament, the veil of the tabernacle and antependium may be of the same colour as the vestments used by the celebrant and his ministers. Black is never allowed on these occasions.

(4) Vases of flowers may be placed between the candlesticks and upon the altar in a lower position than the Remonstrance, but they should be so arranged as never to impede the view of the Blessed Sacrament.

(5) The Remonstrance containing the Blessed Sacrament must always rest either on a corporal, or on a pall.

In exposing the Blessed Sacrament the following rites have to be observed:

(1) Exposition is to be performed by the celebrant himself if alone, or by an assistant priest if there be one present, or by the deacon if he be assisted by ministers vested as for Mass.

(2) The priest or deacon who exposes the Blessed Sacrament must always have on a stole at the time. The celebrant should also wear a cope as well as the stole at Exposition and during the service that accompanies the Exposition.

[1] *Irish Ecclesiastical Record*, December, 1905.

(3) The vestments used by the celebrant and his ministers at Exposition are to be white, unless the function takes place either immediately before or after Mass, when the colour of the vestments must correspond to the Mass, and in this case the humeral veil must be white.

(4) Proceeding from the sacristy to the altar for Exposition, the thurifer advances first, then two acolytes with lighted candles, followed by torch-bearers walking two and two, afterwards altar-boys, clerks, and clergy (if there be any), then the assistant priest, and lastly the celebrant. If attended by deacon and sub-deacon duly vested, he walks between them, whilst they hold the borders of his cope.

(5) Having arrived at the altar, all genuflect. The priest or deacon who has to expose the Blessed Sacrament, having spread the corporal and opened the tabernacle, genuflects on one knee. He then takes the Blessed Sacrament out of the tabernacle, and encloses it in the Ostensorium, and places it on the throne, when he again genuflects and returns to his place to kneel on the lowest step of the altar.

After this incense is placed in the thurible without blessing, and the Blessed Sacrament is incensed with three double swings.

At the Reposition of the Blessed Sacrament similar rites are to be observed.

2. *Benediction of the Blessed Sacrament.*—At the close of every public Exposition Benediction is to be given with the Blessed Sacrament.

When the Exposition is semi-public—that is, when the sacred pix, or ciborium, is taken out of the tabernacle and placed on the throne without the Remon-

strance, as mentioned above—the people may be blessed with the sacred pix, or ciborium.

In Exposition strictly private Benediction is not usually given; but where the custom exists of giving Benediction in this case it may be retained, and a general permission may be given by the Ordinary for Benediction to be given on all occasions of private Exposition.

Benediction, according to the judgment of the Ordinary, may be permitted more than once in the day; but it is not permitted to give Benediction at the opening function, when the Blessed Sacrament is to be exposed for some time, as on the occasion of the Forty Hours Exposition. During the Procession of the Blessed Sacrament for the Feast of Corpus Christi Benediction may be given two or three times at intervals.

When at Benediction the Blessed Sacrament is placed in the Remonstrance the assistant priest or deacon is to genuflect only on one knee, and the celebrant, before taking the Remonstrance to give Benediction, and after placing it again on the altar, is to genuflect only on one knee, as declared by the Sacred Congregation of the Council, July 29, 1904.

In giving Benediction with the Blessed Sacrament, the celebrant must have on the humeral veil, with which he covers his hands. He takes the Remonstrance in his right hand, covered with the veil, *per nodum*, and the base he supports with his left hand. He then turns by the Epistle side, and, facing the people in the centre of the altar, he raises the Remonstrance on a level with his eyes. He then lowers it below his breast, raises it again to his breast, and rests a

moment, turning to the left and then slowly to the right, as at the *Orate, Fratres.* He thus forms the sign of the Cross with the Blessed Sacrament before resting the Remonstrance on the altar. Whilst thus forming the sign of the Cross, he does not move his feet, which he only does when completing the circle, to place the Remonstrance on the altar. When the Blessed Sacrament is exposed, and at the ordinary Benediction service, during the singing of the *O Salutaris* the celebrant puts incense without blessing into the thurible, and thrice incenses the Blessed Sacrament. He does the same at the words *Genitori* of the *Tantum ergo;* and during the act of Benediction the thurifer may thrice incense the Blessed Sacrament, and a clerk is to ring a bell to announce the solemn act of blessing, that all may know when to bow down and how long to continue in that attitude of adoration.

The following prayer for England's conversion is recited throughout England immediately after the Benediction of the Blessed Sacrament:

O Blessed Virgin Mary, Mother of God, look down in mercy upon England, thy Dowry, and upon us all who greatly hope and trust in thee. By thee it was that Jesus, our Saviour and our hope, was given unto the world, and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou didst receive and accept at the foot of the Cross, O Sorrowful Mother. Intercede for our separated brethren, that with us, in the one true fold, they may be united to the Chief Shepherd, the Vicar of thy Son.

Pray for us all, dear Mother, that by faith, fruitful

in good works, we may all deserve to see and praise God together with thee in our heavenly home. Amen.

Note.—On April 14, 1895, Pope Leo XIII. granted to all those who recite this prayer an Indulgence of 300 days, and to all who recite it daily for a month a Plenary Indulgence on the observance of the usual conditions.

In these countries the Divine Praises are also said after Benediction as follows:

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, True God and True Man.

Blessed be the Name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most Holy.

Blessed be her Holy and Immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.

Indulgence: One year for every recital.

III. EXEGETICAL.—Under this head there is no particular point or rubric that calls for any special explanation either in a literal or mystical sense. In order, however, that the form adopted throughout this work may be retained, some few reflections of a devotional character may be here subjoined to remind us of the purpose for which Exposition and Benediction of the Blessed Sacrament have been instituted, and of

the manner in which we should pay our visits to the Blessed Sacrament when exposed upon our altars.

1. *Exposition.*—The object or purpose of the Exposition of the Blessed Sacrament is to give the faithful an opportunity of thanking our Divine Saviour for all His mercies and graces, and to make reparation for the coldness and ingratitude of so many who neither know nor love Him.

When exposed upon the altar especially, the Blessed Sacrament reminds us that Jesus is there present, as on a throne of love and mercy, to dispense graces and to show the love which He bears us, and He wishes that men may be moved to gratefully acknowledge, honour, and adore Him. His delight, as He has Himself said, is to be with the children of men, and there should be a cordial and fervent response on our part to the great condescension and favour which He shows us in this Sacrament of His love. We should, therefore, on the occasion of Exposition, as well as on other occasions, frequently visit Him and pour forth from the depths of our souls acts of adoration and thanksgiving, as well as fervent aspirations and affections of love and gratitude.

As already noted, the Forty Hours Exposition was instituted in memory of the forty hours during which our Lord's Body was enclosed in the tomb, and on that account our thoughts should go back to the scenes of the Passion and Death of our Lord and to all those particular things that happened immediately after His Death. This devotion has been made perpetual in the Church, that continuous prayer may be offered up in reparation, in thanksgiving, and in order to implore the Divine mercies. What St. Alphonsus says about

visiting the Blessed Sacrament when enclosed in the tabernacle applies with special force and significance to the time of Exposition :

'Certainly amongst all devotions, after that of receiving the Sacraments, that of adoring Jesus in the Blessed Sacrament holds the first place, is the most pleasing to God, and the most useful to ourselves. Be not then loth, devout soul, now to begin ; and forsaking the conversation of men, dwell each day, from this time forward, for at least half or a quarter of an hour in some church, in the presence of Jesus under the sacramental species—"Taste and see how sweet is the Lord." Only try this devotion, and by experience you will see the great benefit that you will derive from it. Be assured that the time you will thus spend with devotion before the Most Divine Sacrament will be the most profitable to you in life, and the source of your greatest consolation in death and in eternity.'[1]

2. *Benediction.*—Benediction of the Blessed Sacrament is the greatest of all blessings. We attach great value to the Papal blessing, to the blessings of Bishops and priests, and to the blessings of parents ; but when Benediction is given it is not the Pope, Bishop, or priest acting as celebrant who blesses, strictly speaking, and, therefore, no words are said during the act of Benediction. It is Christ Himself, mysteriously and really present in the Holy Eucharist, who then blesses His people. It is the Holy of Holies who sends forth from Himself the virtue that blesses, the graces that sanctify, upon the people who at that time are bowed down in adoration. It is for this reason that the people love and appreciate the service of Benediction, and

[1] Introduction to 'Visits to the Most Holy Sacrament.'

that after its establishment it was so soon received and propagated throughout the world.

In our Prayer-Book and manuals of devotion we find many beautiful acts of virtues and aspirations to be made in the presence of the Blessed Sacrament, and I need only refer to them and recommend their use, especially during Exposition and Benediction. Attention may also be directed to the devout hymns and litanies which are sung during the ordinary Benediction, that all may join in them with fervour and reverence.

One great duty above all others should be impressed upon our souls whenever we are in the presence of the Blessed Sacrament, and that is the duty of adoration. We should then call to mind that supreme worship is due to the Holy Eucharist—that same supreme worship which is due to God and to our Lord Jesus Christ; who only is holy, who only is the Lord, who, together with the Holy Ghost, is most high in the glory of God the Father.

We know that Jesus, the Lamb of God, is true God, equal to God the Father, with whom and the Holy Ghost He is to be adored and glorified, and, therefore, He is of infinite majesty and above all praise. What shall we be able to do to glorify Him? says the Wise Man, 'for the Almighty Himself is above all His works. The Lord is terrible and exceeding great, and His power is admirable. Glorify the Lord as much as ever you can, for He will yet far exceed, and His magnificence is wonderful. Blessing the Lord, exalt Him as much as you can: for He is above all praise' (Ecclus. xliii. 30-34). We should, therefore, often say in our souls and chant with the Church that beautiful

hymn of praise and homage, the *Lauda Sion*, with the first and last verses of which I may conclude these notes and call down a blessing upon this work, written in honour of and dedicated to the Blessed Sacrament of the altar:

Lauda, Sion, Salvatorem,
Lauda, Ducem et Pastorem,
In hymnis et canticis.
Quantum potes, tantum aude
Quia major omni laude,
Nec laudare sufficis.

* * * *

Tu, qui cuncta scis et vales:
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales
Fac sanctorum civium.
Amen.

Sion, lift thy voice and sing,
Praise thy Saviour, praise thy King;
Praise with hymns thy Shepherd true,
Strive thy best to praise Him well.
Yet doth He all praise excel;
None can ever reach His due.

* * * *

Thou, who feedest us below,
Source of all we have or know,
Grant that at Thy feast of love,
Sitting with the Saints above,
We may see Thee face to face. Amen.

INDEX

Abel, 156
Ablution prayers, 232
Ablutions, first and second, 216, 218, 225
Abraham, 156
Absolution, 31, 45
Acolyte, 37, 244, 247, 249
Actio, Infra Actionem, 118
Actions of celebrant during Mass, 70, 187
Adoration of Holy Eucharist, 129, 139
Agnus Dei, 176, 181, 194, 278
  prayers after, 177, 196
Alb, 5, 14, 24
Alcuin, 29
Alleluia, 49, 66, 101, 283
Altar, prayer said when going up to the, 45, 53
Altar, Epistle and Gospel side right and left side, 73
Amen, 49, 101
Amice, 4, 14, 23
Anaphora, 105
Angel before the altar, 158
Anthem, 220, 234, 284
Antiphon, 32, 284
Antiphonarium, 48, 285
Apostolic Constitutions, 220, 222, 283
Asperges. See Holy Water
Augustine, St., Apostle of England, 10
Augustine, St., Bishop of Hippo, 199, 292

Bellarmine, Cardinal, 84
Bell rung at 'Domine, non sum dignus,' 205
Bell rung at Elevation, 124
Bell rung at 'Sanctus,' 102
Bells, church, when rung, 53
Benedicamus Domino, 222, 227
Benedictus at 'Sanctus,' 101
Blessed Sacrament, Benediction, 299, 304, 309
Blessed Sacrament, Exposition and Benediction, 140, 294
Blessed Sacrament, Exposition, 296, 300, 308
Blessed Sacrament, Forty Hours, 298, 302, 308
Blessed Sacrament, Rite of Exposition and Benediction, 295
Blessing, 217, 223, 227, 238
Bona, Cardinal, 28, 39, 50, 57, 78, 154
Bossuet, 154
Breaking of Sacred Host, 174, 180, 187

Candles and lights, history of their use, 244
Candles and lights, liturgy of, 243
Candles and lights, material of, 248, 251
Candles and lights, number to be used, 248, 251, 302
Candles and lights, their signification, 249
Canon of the Mass, 103, 105 *et seq.*, 111
Canon of the Mass, end of, 168
Chaignon, Rev. Father S. J., 40, 44, 57, 113, 120, 142, 157, 232
Chants, liturgical, 277. See Music

Chasuble, 8, 15, 28
folded, 16
Chrysostom, St. John, 8, 96, 130, 222, 292
Cincture, 5, 25
Cochem, 'Explanation of the Mass,' 54, 79, 125, 138
Collects, 58, 61, 64, 74
Colobium, 11
Commemoration or remembrance of Christ, 141
Commemoration of the Living, 103, 109, 113
Commemoration of the Living, two methods, 114
Commemoration of the Dead, 146, 151, 161, 163
Commemoration of the Dead, method of applying the, 163
Commixtio, or mixing of the species, 190 *et seq.*
Communicantes, prayer, 110, 117
Communion Anthem and Verse, 220, 226, 234 *et seq.*
Communion is our life, 208
lay, 200, 205
priest's, 197, 198, 203, 204, 207, 208
Communion, reflections after, 208
Communion the fullest expression of the Sacrifice of the Mass, 214
Communion under one kind, 201
Communion, union effected by, 210, 212
Confiteor, 31, 33
explanation of, 40
Consecration of the chalice, 133
of the Host, 132
words of, 124 *et seq.*, 136
Cope, 13
when used, 17
Corporal, 95
Councils: Constance, 201
Laodicæa, 7
Nicæa, 33
Toledo, 50
Trent, 2, 18, 36, 72, 141, 162, 200, 202, 213
Credo, or Creed of Nicæa, 60, 64, 69, 79, 278, 288
Cross. See Sign of
Cyril, St., of Jerusalem, 130, 146, 179

Dalmatic, 11, 16
Dead, Commemoration of the, 146, 151, 161, 163
'De Profundis' after Mass, 229
Deus qui humanæ substantiæ, prayer, 92
Dies iræ, etc., Sequence, 68
Diptychs, 147
Dolby, A., 'Church Vestments,' 9, 13
Domine, non sum dignus, 197, 199, 207
'Dominus vobiscum' said eight times during Mass, 71
Doxology, 39, 75, 220
Duchesne, Monsignor L., 'Christian Worship,' 84, 99, 107, 147, 166, 172, 220, 285

Elevation, 129-139. See Consecration
Epistle, 58, 62, 65, 78
St. Paul's, words of Consecration in, 127
Eucharistic prayer, 105
'Expositio Litteralis et Mystica,' 29, 190, 194, 276
'Expositio Triplex,' 122
Exposition. See Blessed Sacrament

Feast of Corpus Christi, 140
of Precious Blood, 236
of St. Aloysius, 237
of St. Catherine of Siena, 236
Fraction of Host, 174, 180, 187

Germanus, St., 29
Patriarch of Constantinople, 96
Gihr, 'Holy Sacrifice of the Mass,' 3, 43, 52, 123, 135, 141, 147, 160, 164, 178, 181, 195, 222-224, 235-237, 251
Girdle, 5, 14, 25
Gloria in Excelsis, 47, 50, 55, 57, 278, 280, 288
Gloria in Excelsis, when omitted, 52

Gloria Patri, 31, 33, 39
Gospel, 59, 68, 78
Last, 217, 224
of St. John, 228, 240
words of Consecration given in, 126 *et seq.*
Gradual, 58, 65, 278, 283

'Hæc quotiescumque feceritis,' etc., meaning of text, 141
Hanc igitur, prayer, 104, 119
Hands, position of, 35
washing of, 23
Heart, Sacred, invocation of, 231
'Hierurgia.' See footnotes, *passim*
Holy water, form of blessing, 255
Holy water, object or meaning of, 259
Holy water, origin of use, 254
sprinkling of, 252
why kept at church entrance, 261
Holy water, why mingled with salt, 259
Holy water, why sprinkled, 260
Hosanna, 49, 101
Host, 95
fraction of, 174, 180, 187
reception of, 203, 207
Hymns: O Salutaris Hostia, 295; Tantum ergo, 295; Lauda Sion, 311

Ignatius, St., Martyr, 282
Incensation of the altar and the oblation, 262-270. See Plans
Incense, forms of blessing, 262, 272
Incense, history of its use, 264
its signification, 270-272, 276
when used at Mass, 262
Indulgentiam, 45
In spiritu humilitatis, prayer, 94
Introit, 46, 48, 51, 54, 278
Invocation of Sacred Heart after Mass, 231
Ite, Missa est, 221, 227

James, St., Liturgy of, 86, 222
Jerome, St., 63, 171
Joseph, St., not mentioned in the Mass, 43
Judica me, Deus, psalm, 30, 33
when omitted, 37, 38
Justin, St., Martyr, 172, 179

Kissing of the altar, 47
Kneeling during Mass, 37
Kyrie Eleison, 46, 47, 49, 54

Lamb of God. See Agnus Dei
Lancicius, 138
Lauda Sion, etc., Sequence, 68
Lavabo, 89, 97
Lesson, 58, 62
Liber Pontificalis, 86, 105
Libera nos after Pater Noster, 173, 185
Lights. See Candles
Liturgy of St. James, 86, 222
Living, Commemoration of the, 103

Maniple, 5, 14, 26
'Manual of Catholic Theology,' 202, 215
Mary the Blessed Virgin, 40, 65, 88, 94, 118, 186
Mass, Ordinary of the, 1
Solemn High, 243
Melchisedech, 156
Memento. See Commemoration
Michael, St., Archangel, 41, 159, 273
Misereatur vestri, 45
Missal, Stowe, 147
Motu Proprio of Pope Pius X. See Music
Movements of priest from Epistle and Gospel sides of altar, 73
Müller, Rev. M., 'Holy Sacrifice of the Mass,' 38, 99, 119, 130, 185, 293
Munda cor meum, 59
Music, sacred, during Low Mass, 288
Music, sacred, history of, 279, 286
Music, sacred, motets and hymns during Mass, 287
Music, sacred, origin of scale or gamut, 280
Music, sacred, parts to be sung at Mass, 278, 289

Music, sacred, qualities of, 286
Music, sacred, scope and object of, 277

Nicene Creed, 60. 64, 69
Nobis quoque peccatoribus, 148, 152, 164
Notkerus, B., Abbot, 67

Oblation Hanc igitur, prayer, 104, 119
Oblation of the chalice, 89, 93
of the Host, 88, 91
Offerimus tibi, Domine, 93
Offertorium, 84
Offertory, 80, 83, 88, 91, 278
Orarium, 7
Orate, Fratres, 82, 85, 89, 98
Ordines Romani, 51, 129, 145, 219, 222
Osculatorium, 182
Ostensorium. See Remonstrance

Pænula, Planeta, 8, 9
Pall, 97
Passion of Christ renewed in the Mass, 44
Paten, 95, 179
Pater Noster, 168, 171, 179, 183, 279
Pax, or Kiss of Peace, 177, 178, 183
Placeat tibi, Sancta Trinitas, 217, 223, 227, 236
Plano, 268-269
Pluviale. See Cope
Popes:
Benedict VIII., 64
Benedict XIV., 9, 33, 48, *passim*
Celestine, St., 84
Clement VIII., 224
Damasus, St., 106
Eutychianus, St., 11, 84
Gelasius, St., 62, 86, 87, 203, 221
Gregory the Great, St., 12, 48, 49, 61, 84, 172, 221, 279 *et seq.*
Innocent III., 68, 85, 112, 219
Leo I., St., 86, 106
Leo XIII., 230, 307
Popes—*continued:*
Pelagius II., 88
Pius IV., 202
Pius V., St., 33, 52, 202, 219, 224
Pius X., 231; Motu Proprio of. See Music
Sergius I., St., 176
Stephen I., St., 3
Sylvester, St., 12
Telesphorus, St., 50
Urban II., 88
Post-Communion, 216, 221, 226, 236
Prayer while vesting, 22
Prayers, conclusion of, 76
form or structure of liturgical, 75
Prayers of the Mass, a few directed to the Son, but none to the Holy Ghost, 78
Prayers of the Mass nearly all directed to God the Father, 76
Prayers ordered by Leo XIII., 230
Precious Blood, reception of, 204, 208
Preface, 82, 86, 90, 99, 279
different for certain feasts and mysteries, 87
Purifications. See Ablutions
Purificator, 97, 179

Quam oblationem, prayer, 120
Qui pridie quam pateretur, prayer, 131, 134
Quod ore sumpsimus, prayer, 219

Record, Irish Ecclesiastical, 229, 252, 291, 303
Remonstrance, 300, 303
Requiescant in pace, 222, 227
Reverence which the priest has to observe, 34, 72
Rite, Ambrosian, 145, 172
Mozarabic, 173
Roman, 4
Rock, Daniel, D.D., 'Hierurgia.' See footnotes, *passim*
Rodriguez, 'Christian Perfection,' 115, 163

Sabaoth, 49, 101
Sacramentaries of SS. Gelasius and Gregory, 61, 88, 145
Sacramentary, Leonian, 219
of Adrian, 107
Saints mentioned in the Mass:
John the Baptist, 41, 94, 148
Peter and Paul, 42, 94, 186
Twelve Apostles, 108, 118
Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter (Exorcist), Perpetua and Felicitas, Agatha, Lucy, Agnes, Cecilia, Anastasia, 108, 144, 148 *et seq.*
Andrew, 186
Saints, why invoked, 42
Sanctus, 87, 100, 278
Scannell, Rev., D.D., 202
Schola Cantorum, 285
Secrets, 86, 89
Sequences, 67
Sermons, 69, 78
Sign of the Cross, 30, 32, 35, 38, 44, 122
Stabat Mater, etc., 68
Standing at Mass, 37
Stole, 6, 15, 27
Suarez, 211
Supra quæ, etc., prayer, 155
Supplices te rogamus, prayer, 157
Suscipe, Sancte Pater, prayer, 91
Suscipe, Sancta Trinitas, prayer, 85, 94

Te igitur, prayer, 109, 111
Thomas of Aquin, St., 62, 97, 155, 158, 188, 193, 209, 235
Tract, 66, 278, 283
Tunic, Tunicella, 12, 16

Unde et memores, prayer, 145, 151, 153

Veni, Sancte Spiritus, etc., Sequence, 68
Veni, Sanctificatur, prayer, 94
Vesting of the priest for Mass, 22
Vestments, blessing of, 19
colour of, 20, 21
form and ornaments of, 18
in the New Law, 2
in the Old Law, 1
material of, 17
sacerdotal, 1
used for Mass, 3
when and by whom used, 14
Victimæ Paschali, etc., Sequence, 68

Washing of the hands, 23
of the fingers, 81, 97
Wilhelm, Rev., D.D., 202
Wine and water, 80, 96
Words, saying of, 35

Ximenes, Cardinal, 34

THE END

R. AND T. WASHBOURNE, LTD., 1, 2 AND 4, PATERNOSTER ROW, LONDON

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

GTU LIBRARY
3 2400 00564 0390

SANTA CLARA UNIVERSITY
3 2400 00564 0390